MADU

सत्यमेव जयते

CENSUS OF INDIA 1961

VOLUME IX

MADRAS

PART VI

VILLAGE SURVEY MONOGRAPHS

30. THIRUVALAVAYANALLUR

P. K. NAMBIAR
OF THE INDIAN ADMINISTRATIVE SERVICE
SUPERINTENDENT OF CENSUS OPERATIONS,
MADRAS AND PONDICHERRY
AND
K. C. NARAYANA KURUP, B.A.,
DEPUTY SUPERINTENDENT OF CENSUS OPERATIONS
MADRAS AND PONDICHERRY

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[Census Report—Vol. No. IX will relate to Madras only. Under this series will be issued the following Publications]

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	*I—A (ii)	...	,, (Chapters VIII to XIV)
	*I—B (i)	...	Demography and Vital Statistics (Report)
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	*IV—B	...	Housing and Establishment Tables
Part	*V—A (i)	...	Scheduled Castes and Tribes (Report & Tables SCT—I and SCT—II)
	*V—A (ii)	...	,, ,, (Tables SCT—III to SCT—IX and Special Tables)
	*V—B	...	Ethnographic Notes on Scheduled Tribes
	*V—C	...	Todas
	V—D	...	Ethnographic Notes on Scheduled Castes
	V—E	...	Ethnographic Notes on Denotified and Nomadic Tribes
Part	*VI	...	Village Survey Monographs (40 Nos.)
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Part	*VIII—A	...	Administration Report—Enumeration } For official use only
	*VIII—B	...	Administration Report—Tabulation } For official use only
Part	*IX	...	Atlas of the Madras State
Part	X (i)	...	Madras City (Report)
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	*	...	District Census Handbooks on twelve districts
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	*A	...	Handlooms in Madras State
	*B	...	Food habits in Madras State
	*C	...	Slums of Madras City
	*D	...	Temples of Madras State (5 Volumes)
	*E	...	Physically Handicapped of Madras State
	*F	...	Family Planning Attitudes: A Survey
Part	XII	...	Languages of Madras State

**Already published*

FOREWORD

Apart from laying the foundations of demography in this sub-continent, a hundred years of the Indian Census has also produced 'elaborate and scholarly accounts of the variegated phenomena of Indian life—sometimes with no statistics attached, but usually with just enough statistics to give empirical underpinning to their conclusions'. In a country, largely illiterate, where statistical or numerical comprehension of even such a simple thing as age was liable to be inaccurate, an understanding of the social structure was essential. It was more necessary to attain a broad understanding of what was happening around oneself than to wrap oneself up in 'statistical ingenuity' or 'mathematical manipulation'. This explains why the Indian Census came to be interested in 'many by paths' and 'nearly every branch of scholarship, from anthropology and sociology to geography and religion'.

In the last few decades, the Census has increasingly turned its efforts to the presentation of village statistics. This suits the temper of the times as well as our political and economic structure. For even as we have a great deal of centralization on the one hand and decentralization on the other, my colleagues thought it would be a welcome continuation of the Census tradition to try to invest the dry bones of village statistics with flesh-and-blood accounts of social structure and social change. It was accordingly decided to select a few villages in every State for special study, where personal observation would be brought to bear on the interpretation of statistics to find out how much of a village was static and yet changing and how fast the winds of change were blowing and from where.

Randomness of selection was, therefore, eschewed. There was no intention to build up a picture for the whole State in quantitative terms on the basis of villages selected statistically at random. The selection was avowedly purposive: the object being as much to find out what was happening and how fast to those villages which had fewer reasons to choose change and more to remain lodged in the past as to discover how the more 'normal' types of villages were changing. They were to be primarily type studies which, by virtue of their number and distribution, would also give the reader a 'feel' of what was going on and some kind of a map of the country.

A brief account of the tests of selection will help to explain. A minimum of thirty-five villages was to be chosen with great care to represent adequately geographical, occupational and even ethnic diversity. Of this minimum of thiry-five, the distribution was to be as follows:

(a) At least eight villages were to be so selected that each of them would contain one dominant community with one predominating occupation, *e.g.*, fishermen, forest workers, jhum cultivators, potters, weavers, salt-makers, quarry workers etc. A village should have a minimum population of 400, the optimum being between 500 and 700.

(b) At least seven villages were to be of numerically prominent Scheduled Tribes of the State. Each village could represent a particular tribe. The minimum population should be 400, the optimum being between 500 and 700.

(c) The third group of villages should each be of fair size, of an old and settled character and contain variegated occupations and be, if possible, multi-ethnic in composition. By fair size was meant a population of 500–700 persons or more. The village should mainly depend on agriculture and be sufficiently away from the major sources of modern communication, such as the district administrative headquarters and business centres. It should be roughly a day's journey from the above places. The villages were to be selected with an eye to variation in terms of size, proximity to city and other means of modern communication, nearness to hills, jungles and major rivers. Thus, there was to be a regional distribution throughout the State of this category of villages. If, however, a particular district contained significant ecological variations within its area, more than one village in the district might be selected to study the special adjustments to them.

It is a unique feature of these village surveys that they rapidly outgrew their original terms of reference, as my colleagues warmed up to their work. This proved for them an absorbing voyage of discovery and their infectious enthusiasm compelled me to enlarge the inquiry's scope again and again. It was just as well cautiously to feel one's way about at first and then venture further afield: and although it accounts to some extent for a certain unevenness in the quality and coverage of the monographs, it served to compensate the purely honorary and extra-mural rigours of the task. For, the Survey, along with its many ancillaries like the survey of fairs and festivals, of small and rural industry and others, was an 'extra', over and above the crushing load of the 1961 Census.

It might be of interest to recount briefly the stages by which the Survey enlarged its scope. At the first Census Conference in September 1959, the Survey set itself the task of what might be called a record *in situ* of material traits, like settlement patterns of the village; house types; diet; dress; ornaments and footwear; furniture and storing vessels; common means of transport of goods and passengers; domestication of animals and birds; markets attended; worship of deities; festivals and fairs. There were to be recordings, of course, of cultural and social traits and occupational mobility. This was followed up in March 1960 by two specimen schedules, one for each household, the other for the village as a whole, which, apart from spelling out the mode of inquiry suggested in the September 1959 conference, introduced groups of questions aimed at sensing changes in attitude and behaviour in such fields as marriage, inheritance, movable and immovable property, industry, indebtedness, education, community life and collective activity, social disabilities, forums of appeal over disputes, village leadership and organisation of cultural life. It was now plainly the intention to provide adequate statistical support to empirical 'feel', to approach qualitative change through statistical quantities. It had been difficult to give thought to the importance of 'just enough statistics to give empirical underpinning to conclusion' at a time when my colleagues were straining themselves to the utmost for the success of the main Census operations, but once the census count itself was left behind in March, 1961, a series of three regional seminars in Trivandrum (May 1961), Darjeeling and Srinagar (June 1961) restored their attention to this field and the importance of tracing social change through a number of well-devised statistical tables was once again recognised. This itself presupposed a fresh survey of villages already done; but it was worth the trouble in view of the possibilities that a close analysis of statistics offered and also because the 'Consanguinity' Schedule remained to be canvassed. By November 1961, however, more was expected of these surveys than ever before. There was dissatisfaction on the one hand with too many general statements and a growing desire on the other to draw conclusions from statistics, to regard social and economic data as inter-related processes, and finally to examine the social and economic processes set in motion through land reforms and other laws, legislative and administrative measures, technological and cultural change. Finally, a study camp was organised in the last week of December, 1961 when the whole field was carefully gone through over again and a programme worked out closely knitting the various aims of the Survey together. The Social Studies Section of the Census Commission rendered assistance to State Superintendents by way of scrutiny and technical comment on the frame of Survey and presentation of results.

This gradual unfolding of the aims of the Survey prevented my colleagues from adopting as many villages as they had originally intended to. But I believe that what may have been lost in quantity has been more than made up for in quality. This is, perhaps, for the first time that such a Survey has been conducted in any country, and that purely as a labour of love. It has succeeded in attaining what it set out to achieve; to construct a map of village India's social structure. One hopes that the volumes of this Survey will help to retain for the Indian Census its title to 'the most fruitful single source of information about the country'. Apart from other features, it will perhaps be conceded that the Survey has set up a new Census standard in pictorial and graphic documentation. The schedules finally adopted for this Monograph have been printed in an Appendix.

New Delhi,
July 30, 1964.

A. MITRA,
Registrar General, India.

PREFACE

The preparation of Village Survey Monographs is an interesting feature of 1961 Census. Sri A. Mitra, Registrar General, has, in his foreword, given the reader, a general background of the survey. Forty villages were selected for the survey in Madras State, and the report on Thiruvalavayanallur is the thirtieth in the series.

Thiruvalavayanallur is a typical agricultural village in Nilakkottai taluk of Madurai district. It was a service inam village belonging to the Meenakshi Sundareswarar Devasthanam, Madurai. Its settlement under the ryotwari system was in progress at the time of our survey. Its population is varied ethnically as well as by religion. A perusal of the report would give the reader an interesting idea of their life and the process of change.

Sri P. Krishnan, and Sri Thomas Machado, Research Assistants conducted the field study and prepared the preliminary report. Sri K. C. Narayana Kurup, Deputy Superintendent of Census Operations has prepared the final report, which after editing, is presented to the reader.

P. K. NAMBIAR

LIST OF VILLAGES SELECTED FOR THE SURVEY

1.	Ayyangarkulam*	...	Chingleput District
2.	Sunnambukulam*	...	,,
3.	Lakkinayakkanpatti	...	South Arcot District
4.	Thadagam*	...	,,
5.	Arkavadi*	...	,,
6.	Hasanamapettai	...	North Arcot District
7.	Paravakkal	...	,,
8.	Arkasanahalli*	...	Salem District
9.	Kanakagiri*	...	,,
10.	Pappanaickenpatti*	...	,,
11.	Aladipatti*	...	,,
12.	Iswaramoorthipalayam*	...	,,
13.	Kumbalam	...	,,
14.	Nellithorai*	...	Coimbatore District
15.	Hallimoyar*	...	Nilgiris District
16.	Kinnakorai	...	,,
17.	Vilpatti*	...	Madurai District
18.	Sirumalai*	...	,,
19.	Periyur*	...	,,
20.	Thiruvalavayanallur**	...	,,
21.	Thenbaranadu*	...	Tiruchirapalli District
22.	Thiruvellarai*	...	,,
23.	Ariyur	...	,,
24.	Kadambangudi*	...	Thanjavur District
25.	Vilangulam*	...	,,
26.	Kunnalur*	...	,,
27.	Kodiakkarai	...	,,
28.	Golwarpatti*	...	Ramanathapuram District
29.	Visavanoor*	...	,,
30.	Athangarai*	...	,,
31.	Ravanasamudram*	...	Tirunelveli District
32.	Pudukulam*	...	,,
33.	Alwarkarkulam	...	,,
34.	Kilakottai*	...	,,
35.	Odaimarichan	...	,,
36.	Kuvalaikanni	...	,,
37.	Koottumangalam*	...	Kanyakumari District
38.	Kadathuchery*	...	,,
39.	Kottuthalazhamkulam*	...	,,
40.	Kadukkara*	...	,,

*Already published.

**The present volume (No. 30 of the series).

VILLAGE SURVEY REPORT

ON

THIRUVALAVAYANALLUR

Field Study	...	...	P. KRISHNAN, B.SC., *Research Assistant.*
First Report	...	...	J. THOMAS MACHADO, M.A., *Research Assistant.*
Photographs	...	...	N. D. RAJAN, *Photographer.*
Maps	...	...	A. RAJAMANI, *Draughtsman.*
Sketches	...	...	A. RAMADOSS, *Artist.*

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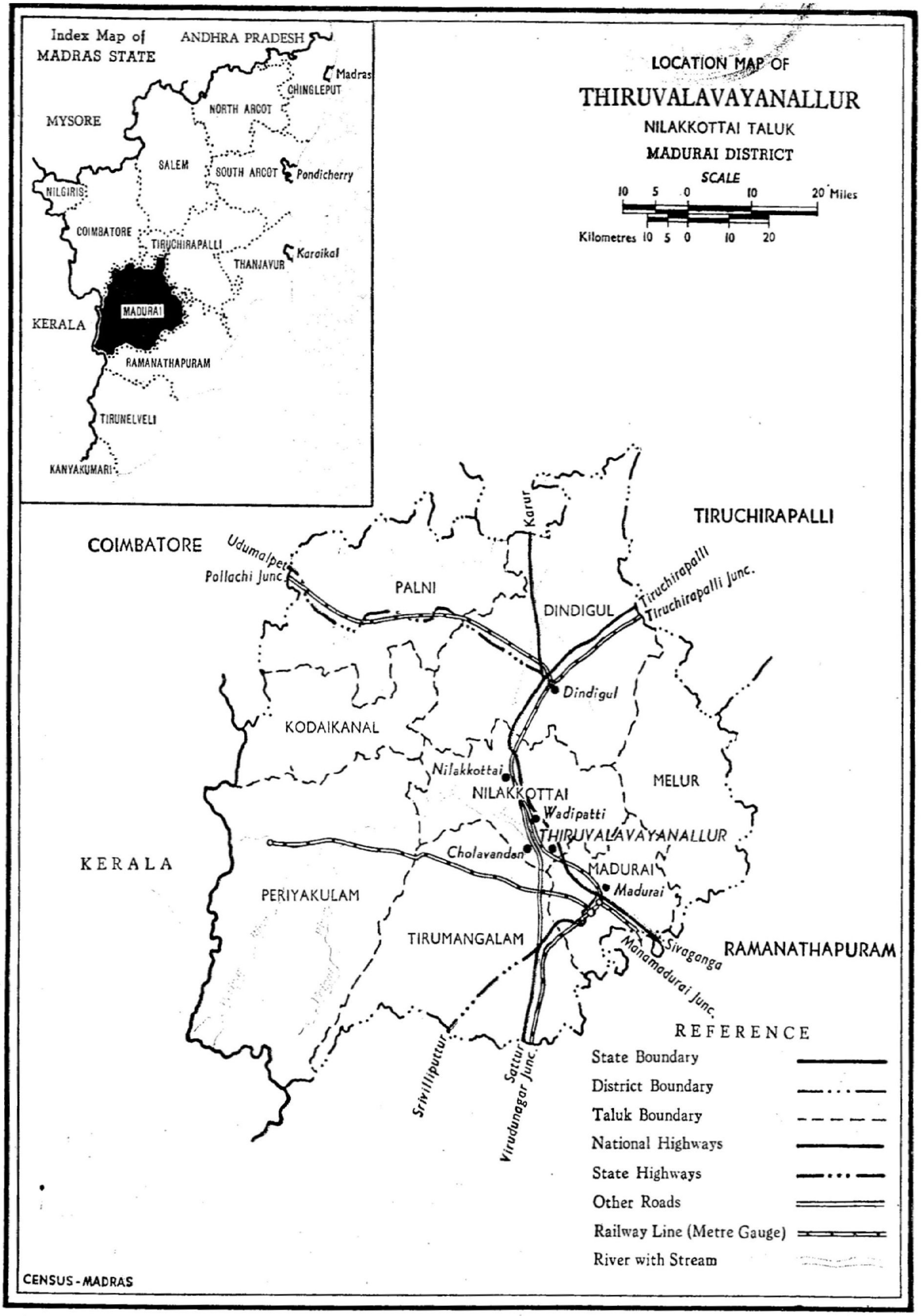


LOCATION MAP OF
THIRUVALAVAYANALLUR
NILAKKOTTAI TALUK
MADURAI DISTRICT
SCALE
10 5 0 10 20 Miles
Kilometres 10 5 0 10 20
Index Map of
MADRAS STATE
ANDHRA PRADESH
Madras
CHINGLEPUT
NORTH ARCOT
MYSORE
SALEM
SOUTH ARCOT
Pondicherry
NILGIRIS
COIMBATORE
TIRUCHIRAPALLI
Karaikal
THANJAVUR
MADURAI
KERALA
RAMANATHAPURAM
TIRUNELVELI
KANYAKUMARI
COIMBATORE
Udumalpet
Pollachi Junc.
PALNI
Karur
DINDIGUL
TIRUCHIRAPALLI
Tiruchirapalli
Tiruchirapalli Junc.
Dindigul
KODAIKANAL
Nilakkottai
NILAKKOTTAI
MELUR
Wadipatti
THIRUVALAVAYANALLUR
Cholavandan
MADURAI
Madurai
KERALA
PERIYAKULAM
TIRUMANGALAM
Sivaganga
RAMANATHAPURAM
Manamadurai Junc.
Srivilliputtur
Sattur
Virudunagar Junc.
REFERENCE
State Boundary
District Boundary
Taluk Boundary
National Highways
State Highways
Other Roads
Railway Line (Metre Gauge)
River with Stream
CENSUS-MADRAS

CHAPTER I

INTRODUCTION

The Village

A SMALL, BUT TYPICAL AGRICULTURAL VILLAGE, THIRUVALAVAYANALLUR, lies in the plains that stretches to the south and south-east of Sirumalai Hills. This village, situate about fourteen miles from Madurai, a mile off the Madurai-Dindigul road, and within three miles of the Vaigai river, is included in the Nilakkottai taluk of the Revenue Division of Usilampatti in the district of Madurai.

Etymology of the name

2. The village derives its name from the vernacular term *Thiru Alavai Nallur,* and this name is associated with Lord Siva. 'Nallur' means good village. This village is also called, according to some, *Thiru Alavai Kshethram.* It would appear that the place was considered holy and that there was a Siva temple in this village with a temple tank. With the advent of the Muslim domination, the temple ceased to exist, and it is said that a mosque found in the village now, stands in the place where the Siva temple was located. However, there is no authentic record to establish this.

Boundaries

3. Thiruvalavayanallur is a typical agricultural village. The residential areas clustered at a central place are surrounded by paddy fields, gardens, groves, and irrigation tanks. On the outskirts of the paddy fields, gardens and groves, lie the villages of Sithalangudi, Thodaneri, Thenur, Ayyankottai, Nedumangalam, Rayapuram and Thiruvedagam. All these villages are situated within a six mile radius.

The village of Thiruvedagam which is situated to the west of Thiruvalavayanallur village claims a bit of local importance. 'Thiruvedagam' means the place of the sacred leaf. It is found in the sthalapuranam of Madurai that the place derived its name as a result of the trial of strength between the Saivite Saint Gnanasambandar, and some Jain Pandits who were learned in their scriptures. The legend says that the Pandyan ruler of Madurai, Nedumaran assumed the Jain faith, and after his conversion, persecuted his subjects who were Saivites. The queen who did not lose faith in her own religion, pleaded with Saint Gnanasambandar to intercede and save the situation. Strange enough, the King was also afflicted, at this time, with an incurable malady, which his Jain heretics could not set right. Sri Gnanasambandar was able to cure the King of his malady and the King was so much pleased that he abandoned his newly found faith and returned to his Saivaite cult. The reconversion of the King portended ill to the Jains, since he decreed that the Jains shall die. But he was prevailed upon to stay his hands for a while, for a trial of strength between the Jains and Thirugnanasambandar. The prayers of both the faiths were written on palm leaves and were thrown into fire. The Jain scriptures were destroyed while those written by Thirugnanasambandar were intact. Another set of palm leaves with scriptures written on them were thrown into the river Vaigai. The palm leaves of the Jains sank to the bottom of the river, while those containing the Saivite scriptures floated away upstream, against the current, and they were ultimately discovered in a grove of Vilva trees. A Lingam was also discovered there. The Ruler who had become an ardent follower of the saint and a devout Saivite, built a temple on the spot and the present village of Thiruvedagam is said to have grown around that temple.

Transport and communication

4. The village is accessible both by rail and road. Buses plying on the Madurai - Dindigul route and buses plying to the various neighbouring villages afford transport facilities to and from this village. The nearest rail-head is Sholavandan on the Tiruchirapalli-Madurai rail link of the Southern railway. Sholavandan, four miles away, is the nearest urbanised village. Almost all the Government Offices connected with this village are situated at Sholavandan. It is also the nearest Telegraph Office. The Panchayat Union Office is at Wadipatti, about six miles away. This village has no Post Office, the nearest one being at Ayyankottai.

STATEMENT I (*Contd.*)

Temperature recorded at Madurai during 1951-1960 (*Contd.*)

		Months					
		January	February	March	April	May	June
1956	Mean maximum	85.5	88.9	96.1	100.7	101.2	97.3
	Mean minimum	68.1	69.4	73.7	78.5	80.2	78.1
	Highest	89.0	92.0	100.0	106.0	107.0	105.0
	Lowest	63.0	65.0	68.0	73.0	76.0	73.0

		Months					
		July	August	September	October	November	December
	Mean maximum	96.7	92.8	95.8	89.4	86.5	85.5
	Mean minimum	77.5	77.0	76.9	74.7	73.6	70.0
	Highest	102.0	101.0	99.0	94.0	91.0	88.0
	Lowest	73.0	71.0	73.0	72.0	70.0	66.0

		Months					
		January	February	March	April	May	June
1957	Mean maximum	30.5	32.8	34.7	37.1	36.9	37.1
	Mean minimum	20.7	22.0	23.3	25.7	25.8	26.5
	Highest	32.3	35.6	36.1	38.9	40.7	39.3
	Lowest	18.5	19.5	20.8	23.3	21.6	24.7

		Months					
		July	August	September	October	November	December
	Mean maximum	36.4	36.2	36.1	32.7	30.4	29.5
	Mean minimum	25.4	25.3	24.1	23.6	22.8	22.2
	Highest	88.8	37.9	38.3	35.7	32.6	31.5
	Lowest	21.1	21.8	21.8	21.8	21.5	20.7

		Months					
		January	February	March	April	May	June
1958	Mean maximum	30.9	33.2	35.7	36.7	36.1	38.0
	Mean minimum	21.2	22.4	24.1	25.2	25.3	27.2
	Highest	33.8	35.6	37.7	39.1	38.6	40.6
	Lowest	18.8	20.0	21.2	20.1	23.3	22.8

		Months					
		July	August	September	October	November	December
	Mean maximum	37.3	35.2	36.2	33.7	31.4	30.5
	Mean minimum	26.5	24.6	24.6	24.3	23.7	22.2
	Highest	39.4	39.2	38.1	36.9	33.6	31.7
	Lowest	23.2	21.8	22.3	20.7	21.3	19.0

STATEMENT No. I (*Concld.*)

Temperature recorded at Madurai during 1951-1960 (*Concld.*)

		Months					
		January	February	March	April	May	June
1959	Mean maximum	30.9	33.0	35.6	36.2	36.7	35.1
	Mean minimum	22.0	22.1	23.0	25.4	25.8	25.2
	Highest	33.6	35.6	37.8	38.1	39.2	38.6
	Lowest	19.6	19.6	20.7	22.3	22.3	22.4

		Months					
		July	August	September	October	November	December
	Mean maximum	35.2	35.9	35.5	33.7	30.5	29.9
	Mean minimum	24.8	...	...	24.4	22.9	21.7
	Highest	38.4	37.9	37.9	36.4	32.9	31.4
	Lowest	22.7	...	...	22.6	21.1	18.6

		Months					
		January	February	March	April	May	June
1960	Mean maximum	31.5	32.1	35.0	34.9	35.2	37.4
	Mean minimum	21.5	21.5	23.8	25.2	25.5	26.1
	Highest	32.9	34.5	36.4	37.6	38.1	39.7
	Lowest	18.8	18.8	22.1	21.9	24.1	22.9

		Months					
		July	August	September	October	November	December
	Mean maximum	34.2	36.0	34.8	33.6	29.3	30.8
	Mean minimum	24.7	25.0	24.8	24.0	22.7	22.1
	Highest	38.4	38.1	36.5	37.1	32.6	32.8
	Lowest	21.6	22.3	21.9	21.6	...	19.1

N.B.—From 1957 the temperature has been given in Centigrade.

The rainy season commences in October. Though Madurai district, as a whole, receives rainfall during both south-west and north-east monsoon, it gets the full benefit of neither. The average rainfall for the district for the ten years 1951-1960 is 46.52". A statement showing the rainfall position at various stations in the district during 1951-1960 is appended for facility of reference. The meagre rainfall is insufficient for cultivation. Due to lack of proper water supply and irrigation, this village is able to harvest only a single crop though its soil is very fertile.

STATEMENT No. II.

Statement showing rainfall position at Madurai Station during 1951–1960

Months	1951			1952			1953			1954			1955		
	No. of rainy days	Monthly rainfall	Heaviest rainfall in 24 hours	No. of rainy days	Monthly rainfall	Heaviest rainfall in 24 hours	No. of rainy days	Monthly rainfall	Heaviest rainfall in 24 hours	No. of rainy days	Monthly rainfall	Heaviest rainfall in 24 hours	No. of rainy days	Monthly rainfall	Heaviest rainfall in 24 hours
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)
January	2	0.48	0.25	3	0.90	0.50	...	0.13	0.06	6	3.43	1.02	1	0.25	0.14
February	0	...	...	3	4.02	3.09	2	0.69	0.50	...	0.07	0.07	...	...	...
March	1	0.36	0.25	...	0.06	0.04	1	0.13	0.13	4	1.26	0.45	2	0.62	0.40
April	8	5.93	2.55	1	0.09	0.09	7	9.09	2.74	3	2.01	0.72	3	4.27	1.87
May	3	0.67	0.22	2	1.06	0.59	2	0.81	0.52	5	4.79	1.63	4	2.96	1.71
June	0	0.02	0.02	3	1.43	1.13	2	3.77	2.00	2	0.44	0.33	3	0.53	0.26
July	7	5.95	1.93	2	0.99	0.76	7	2.84	0.76	4	1.23	0.66	5	3.97	1.45
August	6	5.53	3.34	5	2.48	0.95	3	3.11	2.26	11	12.43	2.39	2	2.14	1.79
September	10	8.74	1.31	6	2.92	1.36	7	7.05	3.65	4	3.02	2.02	8	5.26	2.84
October	7	5.24	2.41	7	3.03	1.65	16	11.98	2.94	9	7.16	1.74	12	10.17	4.52
November	6	4.27	1.58	2	0.85	0.27	11	5.66	1.73	3	2.11	1.33	7	6.53	1.75
December	0	...	...	4	2.08	0.98	2	0.45	0.22	4	0.81	0.24	6	8.74	6.52
Annual ...		37.19			19.91			45.71			38.76			45.44	

STATEMENT No. II (*Concld.*)

Statement showing rainfall position at Madurai Station during 1951–1960 (*Concld.*)

Months	1956			1957			1958			1959			1960		
	No. of rainy days	Monthly rainfall	Heaviest rainfall in 24 hours	No. of rainy days	Monthly rainfall	Heaviest rainfall in 24 hours	No. of rainy days	Monthly rainfall	Heaviest rainfall in 24 hours	No. of rainy days	Monthly rainfall	Heaviest rainfall in 24 hours	No. of rainy days	Monthly rainfall	Heaviest rainfall in 24 hours
	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)	(27)	(28)	(29)	(30)	(31)
January	4	1.34	0.50	...	...	...	3	0.47	0.24	...	0.12	0.17	...	...	...
February	...	...	...	...	0.11	0.07	...	0.01	0.01	2	3.16	1.82	1	0.17	0.16
March	...	...	...	...	0.03	0.03	2	1.58	1.18	...	...	...	...	0.22	0.08
April	3	1.04	0.55	2	0.51	0.30	4	2.26	1.19	5	2.85	1.12	6	3.43	1.19
May	1	0.34	0.33	7	2.65	0.55	7	3.97	1.87	4	2.86	1.23	4	1.30	0.46
June	6	3.21	0.81	1	0.75	0.67	2	1.31	0.88	4	2.82	1.38	1	0.61	0.61
July	1	0.23	0.22	3	3.71	3.00	...	...	...	1	0.37	0.28	7	7.17	2.58
August	6	6.25	2.36	5	3.27	1.19	8	4.77	1.26	3	1.72	0.84	4	0.87	0.30
September	4	4.96	2.83	9	7.78	2.80	4	1.70	0.59	4	3.12	1.69	4	6.76	3.75
October	17	16.40	2.09	11	7.98	10.10	4	3.74	2.28	7	3.86	1.02	5	2.80	0.98
November	10	11.57	4.63	8	5.44	2.65	8	8.40	4.12	10	9.56	3.89	12	13.18	3.67
December	5	1.18	0.74	5	2.19	0.98	2	0.58	0.36	2	0.87	0.62	1	0.30	0.20
Annual ...		**46.52**			**34.42**			**28.79**			**31.31**			**36.81**	

Flora

7. The village is rich in flora. Rich groves of mango, tamarind, coconut and palmyrah add beauty to its landscape. Palmyrah trees are found in plenty on all sides perhaps except to the west of the village. Coconut trees in large numbers line the field bunds. There are ten mango groves in the village–big and small–of extent varying from 50 cents to 2 acres. Tamarind trees are found in plenty in all parts of the village and the local Panchayat derives a good income by leasing them out. In addition, shady trees like Indian portia, Neem, Vagai etc., are found well-spread on the outskirts of the village as well as in the Natham area. Other trees like Manchanatti, Kodukkapuli, Seemai Karuveli are also available in plenty and are freely used by the villagers for fuel.

Plants and shrubs like Kandankathri, Saranathi, Ponnankanni, and creepers like Kovaik-kodi, Veli-paruthi, Kakkanatti-kodi and Pirandai-kodi are also found everywhere in the village. These creepers are believed to possess medicinal properties.

Fauna

8. As an agricultural village, the village has its indigenous breeds of bullocks, cows, buffaloes, goats and sheep. They are the assets of the local farmers. A few farmers were found breeding some Sindhi buffaloes for milking purposes. In spite of the fact that the Panchayat Union and the Animal Husbandry Department are prepared to give ample assistance to the local farmers to purchase good breeds of cattle, they are reluctant to avail themselves of the opportunity and are satisfied with the local breeds of cattle purchased from the Shandies at Madura, Tirupparankundram and Vadipatti.

Two households rear goats and sheep. The common breeds of goats are the Pallaiyadu and the Velladu of which the former is intended only for breeding purposes. Most of the households rear poultry only for pleasure and not as a business. A peculiar breed called 'Crop kozhi' is found in the village. These look very much like the 'Turkey' and have no hair on the neck.

The rodentia of the village are mostly hare. A large number of hares is found in the groves in the village, and even people outside the village come here for hare-hunting. The common crow, and sparrow, ducks, sniper, reed bumbling etc., migrate when there is water in the tank. A particular variety of bird known locally as Seraki, a brown bird resembling the duck appear in a flock and destroys the crops and the farmers have to take precautions to avoid this pest.

History of the village

9. Thiruvalavayanallur was a service Inam village belonging to the Meenakshi Sundareswarar Devasthanam at Madurai. The Devasthanam granted it to the Bhattars in return for which they supplied flowers required for the ceremonies in the temple. After the downfall of the Nayaks, Madurai came to be under the control of the Nawab of the Carnatic and the village was then given to the Muslims for maintaining the horses of the Nawab. During the British period, it was again restored as a Service Inam for the Devasthanam. But the landholders in the village who became highly indebted surrendered it to the Devasthanam, whose right over the village was confirmed by the Inam Commissioner in 1893. The total assessment for the whole village was fixed at Rs. 650 by the Inam Commissioner in 1893. The ryots paid the tax to the Devasthanam, but had freedom to dispose of the lands to others. The village was taken over in 1950 under the Madras Estate Act 1948. After this the land tax rose to Rs. 2,289. The settlement of the village into ryotwari is still in progress.

Settlement

10. The early inhabitants of the village, according to unwritten accounts, and local versions handed down from generation to generation, were Brahmins. It is believed that the Muslim invasion under Malik Kafur, and his successors put an end to the Brahminical regime in the village. The Muslim domination waned with the passage of time and most of the Muslims migrated to other places. Though Hindus are numerically superior to the Muslim inhabitants now found in the village, the Muslims enjoy an economic superiority over the rest. Table No. I gives the Settlement History of the various communities now found in the village.

The majority of the households–as many as 74.82 per cent claim to have settled five generations ago. Twenty-six households have settled down in the present generation. Almost all the households except perhaps that of the Dhobi who came from Ramanatha-puram district, have migrated from adjacent taluks of the district.

The Feeder road that links the village to the Madura-Dindigul Road.

Paddy fields lie adjacent to the village.

TABLE No. 1

Settlement History

Caste/Community	Total No. of households	No. of households settled: Before 5 generations	Between 4-5 generations	Between 2-3 generations	One generation	Present generation	Not known	Places from which the families have migrated: Place	Taluk	District
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
HINDUS										
Vellalar	38	28	...	1	1	8	...	Sandaiyur	Thirumangalam	Madurai
								Annuppanadi	Madurai	do.
								Maninagaram	do.	do.
								Kattakulam	Nilakkottai	do.
								Nagari	do.	do.
								Madurai	Madurai	do.
								Bodinayakanur	Periyakulam	do.
								Sandaiyur	Thirumangalam	do.
Agamudaiyar	3	2	...	1	...	...	...	...	...	...
Ekali	1	...	...	...	...	1	...	Kattankudi	Ramnad	Ramnad
Pandithar	1	1	...	...	...	...	...	...	...	...
Asari	12	8	...	...	...	4	...	Kondayampatti	Nilakkottai	Madurai
								Vadakampatti	Thirumangalam	do.
Pallan	33	26	...	...	2	5	...	Ayenkottai	Nilakkottai	do.
								Kattakulam	do.	do.
								Kalikuppampatti	do.	do.
								Meenakshipuram	do.	do.
Chakkiliyan	16	13	...	...	1	2	...	Kalikuppampatti	do.	do.
MUSLIMS										
Rowther	22	16	...	1	2	3	...	Madurai	do.	do.
								Kalugerkadai	Sivaganga	Ramnad
								Thiruvatakam	Nilakkottai	Madurai
								Vathalakundu	do.	do.
Pattani	12	10	...	...	...	2	...	Madurai	Madurai	do.
								Bodinayakanur	Periyakulam	do.
CHRISTIANS										
Roman Catholic	1	...	...	...	...	1	...	Michaelpalayam	Nilakkottai	do.
Total	**139**	**104**	...	3	6	26	...			

Residential pattern

11. The built up area of the village is 9.33 acres over which there are 150 houses consisting of residential as well as non-residential ones. Though a few tiled houses are found, most of the residential houses are thatched huts. The main settlement in the village is occupied by the Caste Hindus and other communities, while the Scheduled Castes–Chakkiliyans and Pallans live in the Cheris adjoining the village. There are seven streets in the main settlement of which all except one that branches from the main road are none better than lanes. There are a few thatched tea shops and betel-nut shops in the main streets. Each street is very much conjested. The houses are built without leaving any space in between. The dwellings of the Muslims, though old, are spacious. The village is electrified and street lights have been provided in all places except the Cheris. Wells form the main source of water supply. But recently, an overhead tank has been constructed under the Rural Water Supply Scheme.

The cremation ground lies to the east of the village. The Scheduled Castes have a separate cremation ground. The Muslims bury their dead near the Mosque.

The village has twelve temples, of which the main one is dedicated to Monthaiyan, the most prominent village deity. There are separate temples in the Cheris. The temple belonging to the Pallans is dedicated to their deity Kaniyalan and the one belonging to Chakkiliyars is dedicated to their demon God Sonachami. There are no separate structures for these deities. For the former a temporary platform is raised during the festival days while the latter is represented by a stone installed under the shade of an intertwined Margosa and Arasu trees.

The Village Panchayat consists of seven members. The Office of the Panchayat is housed in a fairly decent building constructed with brick aad mortar. There is a Recreation Centre, which has its own library also.

CHAPTER II

PEOPLE AND THEIR MATERIAL CULTURE

Ethnic composition

12. Thiruvalavayanallur has only a small population of 542 persons belonging to three predominant religious groups of the south, *viz.*, Hindus, Muhammadans and Christians. Ethnically the tiny population is still more rich and varied and comprises of nine communities. Muslims, though smaller in number than the Hindus, are economically more prosperous. There are two sects among them *viz.*, the Pattanis and Rowthers. Of these, the former group is supposed to be more pure as they claim to be the descendants of the Afghans while the latter group consists of only the local Muslims. These groups together, account for 34 households with 167 persons. There is a solitary Christian household with four members. The rest are Hindus, divided into as many as seven castes. The respective strength of these castes and sub-castes is indicated in the following table :

TABLE No. II

Ethnic composition

Religion/ Community	Sub-caste/ Sub-sect	Total No. of households	Total No. of persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)
HINDUS					
Vellalar	Pillai	36	129	63	66
	Karkatha	1	3	2	1
	Kodikkal	1	1	...	1
Agamudaiyar	Thevar	2	10	6	4
	Servai	1	3	1	2
Ekali	...	1	1	...	1
Pandithar	...	1	2	...	2
Asari	Viswa Brahmin	12	39	21	18
Pallan	Kudumban (S.C.)	33	123	56	67
Chakkiliyan	Pakadai (S.C.)	16	60	31	29
MUSLIMS					
Rowther	Hanafi	22	120	59	61
Pattani	do.	12	47	21	26
CHRISTIANS					
Roman Catholic	...	1	4	3	1
	Total	**139**	**542**	**263**	**279**

The first tonsure ceremony is also conducted on the same day some times while some of them prefer to have it done as a votive offering at famous centres like Nagore or Erevadi. The Muslim barber is invited to conduct the first ceremonial shaving of the new born. The holy Haji is invariably present on the occasion to offer prayers. An interesting feature of the ceremony is that the shaven hair of the baby is kept between two rice 'Rottis' (cakes) and floated in running water. It is the local belief that if a childless woman happens to get the floating cakes in her sari *i.e.*, 'Pallav' then she will get a child too. As part of the ceremony presents are given to the child and its mother. The father of the new born is again entitled for a 'Salami' *i.e.*, prize of Rs. 100 in cash from his wife's parents. As a mark of rejoicing a feast is got up and the poor fed.

Circumcision

16. Circumcision (Sunnath) is a distinctive religious rite undergone by Muslim boys at about their seventh year. It is locally called as 'Markka Kalyanam'. The significance of this rite lies in the fact that boys are allowed to participate in religious activities only after they have undergone this 'Sunnath'. The essential part of rite is the circumcision *i.e.*, removal of a part of the foreskin on the genital organ of the boy. Certain rituals are performed before the actual operation is conducted by the Muslim barber. The child is given a bath, dressed in new clothes and taken to the Mosque in procession. In early days during this procession the boy used to be taken on horse back. This practice has given place to the use of car among the well-to-do. During the procession, baiths or praisings of God are sung by the pious and elder man. At the Mosque, the Haji, prays 'Fathia' along with the 'Jamath' (the assembly of Muslims).

The child is made sit on a stool facing the 'Jamath' *i.e.*, westward and the 'Haji' offers prayers once again. Soon after the prayers are over the dresses of the boy are removed but for a bit of red cloth around his waist. The people present on the occasion help to keep the boy in position and the maternal uncle of the boy holds him below the knee joints and lifts them up to facilitate the operation by the local barber. People around shout 'Deen-Deen' in an attempt to divert the attention of the boy and the boy is also asked to join them in their chanting. In the meantime the barber gets the formal concurrence from the parents of the boy and performs the operation at a single stroke. The wound is immediately dressed with ash and other indigenous curative agents. The dressing is retained for seven days and the boy is kept indoor during this period. He is given nourishing diet. Friends and relatives offer various presents to the boy on the occasion of the Sunnath.

Kathu kuthuthal

17. 'Kathu kuthuthal' (ear boring) is the important ceremony for female children. On that day, the girl is bedecked in new dress, presented by the maternal uncle, and the goldsmith pierces the girl's ear with a gold pin. Among some well-to-do Muslims, the first ear ornament is presented by the maternal uncle.

Puberty

18. On the attainment of puberty, the Muslim girl undergoes certain ceremonies, similar to those among the Hindus. She takes her bath assisted by her sisters-in-law or her maternal uncle's daughters. From that day onwards for seven days she is not allowed to mingle with others and is considered to be under pollution. Among Pattanis, the pollution period sometimes extends upto sixteen or even forty days. During this period, the girl stays away from other members in a dormitary. At the end of this period she is led into the house after a bath with the water blessed by the Haji. The Haji chants 'Fathia' prayers in remembrance of the ancestors of the family and blesses sweet porridge (Payasam) which is then served to the guests after dinner. Fun and frolic heads the occasion along with a good feast, with 'Biriyani' as the special item of menu. Among Pattanis, women sit around the girl, and beat the 'dhol' (a small drum) and sing songs. The girl is also given presents in cash and kind, which are handed over to her after waving them round her head. The occasion among Pattanis is ostentatious, but in Rowther's families, it is quite austere and simple.

Marriage

19. Generally, the preliminary steps for the marriage alliance is made through marriage brokers and friends. Mostly womenfolk, who have easy access to women's quarters are employed for this purpose, and the initiation is always from the bridegroom's side. If the match is agreeable, informal negotiations are made. The essentials of a Muslim marriage are the Jamath, or the presence of witnesses and a contract

specifying the 'Mehr' (bride price) money or goods given by the groom to the bride. There are few ceremonies, punctuating the course of marriage, and betrothal is the first one. On the betrothal day the bridegroom's parents and relatives go to the girl's house with presents and other auspicious articles like flower, sandal paste, thamboolam etc. These are laid before the 'Jamath' or leaders assembled at the girl's house. The 'Nattanmaikkaran' or the eldest man among the 'Jamath' poses formal questions on their terms and conditions of marriage, the mehr and the other presents to be made to the girl by both the parties. After an agreement has been made by both the parents of the boy and girl, the Haji blesses the brown sugar placed on betel leaves and gives it to the parents of the boy and the girl to be exchanged between themselves. On the same day the date for marriage is also fixed.

Marriage rites

20. Marriages are mostly conducted early in the morning and sometimes at nights also. Prior to the day of the marriage, the 'Muhurthakkal' is erected. The 'Muhurthakkal' is represented by a bamboo pole, decorated with some milky branches; on the top of it nine grains are tied in a cloth. This is a common custom in Hindu marriages and the native Muslims being mostly converts from Hinduism still follow these rites. Marriage takes place at the bride's house. Before setting to the bride's house, the groom goes to the Mosque in procession, in car or by walk. His face is fully covered with a veil of white jasmine flowers, while a small boy fans him gently. During the procession, sacred verses in praise of Allah are sung from Quran by the Muslim priest. At the Mosque, the bridegroom prays 'Nafil' prayers, and the Haji reads to him the Quranic verses, relating to the duties of the husband towards his wife and family and takes an oath (Biyath) from the groom on his willingness to marry and to abide by the duties thereafter the marriage towards his religion and family. The bridegroom then prays before the graves of his relatives, which are in the precincts of the Mosque.

The bridegroom's party keeps all the presentation articles in an array as soon as they reach the bride's place. The Jamath scrutinises these and checks whether it tallies with the list agreed upon on the betrothal date. Fruits and thamboolam are served to all in order of precedence. Haji then in the presence of the Jamath chants Quranic verses and proclaims the marriage contract. Unlike among the Hindus the bride does not sit along with the groom but she is made sit in a room with other womenfolk. After the proclamation is over, the Haji poses the formal question to the groom to ascertain his willingness. Similarly willingness of the bride is also sought for and the same is conveyed through some elderly woman. Then the Haji records the contract in the Nikkah register, and gets the signatures of both the bride and the groom and also two of other witnesses. Haji then recites Nikkah prayers, blesses the Thali and hands it over to an elderly married woman who takes it to the room and ties it round the bride's neck. After the Nikkah is over, the relatives and friends make presents to the couple.

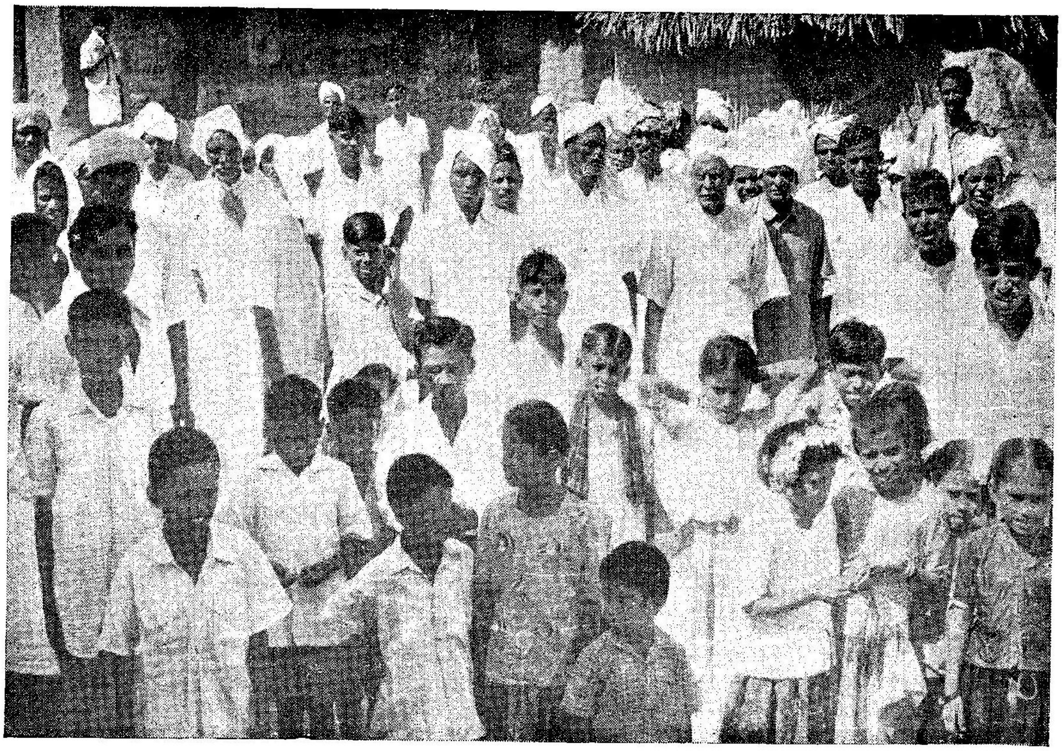
Jalwa

21. The 'Jalwa' or the consummation of marriage takes place on the same night at the bridegroom's house. When the bride goes to her husband's house, 'Seer' or presentations made to her by her parents are sent along with her. The 'Seer' includes costly items like jewels, utensils and furniture. On the consummation occasion, the bride and groom undergo the 'Poo Poduthal' ceremony, in which, both of them are decorated with flowers and the elder members pay cash presentations after waving it round the head of the bride and the groom. After this is over, the bridegroom lifts the bride and takes her inside the nuptial chamber. When he removes the veil from her face, then only the groom is supposed to see his bride's face for the first time.

After the consummation of marriage post nuptial feasts are conducted by the bridegroom. The bride's parents also meet the couple for the next seven days with sweets. On the eighth day they are invited to the bride's house and on this occasion the groom gets a cash present of Rs. 10.50. The couple are also invited on other important Muslim festival days like Ramzan, Bakrid etc., and presented with costly apparels and sometimes ornaments too.

Mehr

22. This is one of the most important feature of marriage among Muslims of this village. As this payment of bride's price is provided for under Islamic principles Mehr is very strictly followed by the Muslims. This is paid by the groom to the bride either in kind or cash and depends mostly on the social and economic status of the parties involved. This Mehr is offered generally at the time of the marriage but sometimes an undertaking is also made by the



A group of Muslims in the festive mood of Ramzan.

'Strike the iron while hot'—The Village Blacksmiths at work.

groom to pay this at a later date. As payment of Mehr is obligatory under Islamic principles there is no provision for overlooking this even in cases of exchange marriages.

As per custom the Mehr should be agreed upon taking into consideration the social status and economic condition of the groom and the prospective bride. This could be reduced only by mutual consent. However if the bride desires so, she could forego part of the Mehr and there is provision for the repayment of the Mehr only on one account under Islamic rites. It could be returned if the wife is prepared to give up the same of her own free will and again when she herself is seeking a divorce.

The significance of Mehr lies in the fact that it acts as a sort of safeguard and guarantee to the bride against economic problems. Among the Muslims of the area a bride with heavy Mehr to her credit has greater security and the husband regards her better. This perhaps is an outcome of the practice and custom that the Mehr has to be paid back if the husband is seeking a divorce. Further a heavy Mehr always assures the bride of a safe and secure life even in the event of divorce or death of her husband.

Polygamy

23. Though polygamy is recognised under Islamic law, no Muslim in the village was found to have more than one wife. Enquiries, however, revealed that polygamy was not only prevalent among the Muslims of the area in the past, but was also a very common practice among them. The Holy Quran has, of course, permitted Muslims to have as many as four wives at a time but this was not absolute freedom for free gratification of sexual urge among men at the expense of women. According to the holy book more than one wife was considered necessary only in case of incurable disease or barrenness on the part of the first wife and even under such circumstances it laid stress on the need for rendering equal justice to all wives in the matter of material comforts etc. The poor economic condition of the Muslims in the village might have constituted in no small measure for the disappearance of this practice i.e., polygamy among them.

Divorce

24. Divorce is not forbidden among Muslims and no stigma is attached to this. There are various social and religious restrictions imposed with the result that divorce is generally granted only when it is proved beyond doubt that there is no prospect or possibility of the couple living together.

Divorce among the Muslims, it is said, can be effected either by arbitrators or by members of the Muslim elite. But before finalising the divorce deal the husband and wife have to undergo an 'Iddat' for a period of three months. During this period the couple may continue to live in the same house or the bride may leave for her parents' place. This iddat is generally followed to exhaust all possibilities of any reconciliation and if no chance is left then the husband surrenders the Mehr to the wife. If the wife had asked for the divorce then she has to pay back the Mehr. The iddat ends with delivery if the wife had been pregnant at the time.

In view of all these many limitations and also due to the possibility of polygamy it has been found that not even a single divorce has been effected among this community in recent past.

Widow remarriage

25. Just as no stigma is attached to the process of divorce or to the divorced person in the community, widow remarriage also is universally accepted among them with some formalities. The widow has to observe an iddat for a period of four months and ten days just as the divorcing parties are expected to observe the same for a three months period. The only difference here is that the widowed persons has to observe iddat for a longer period in view of the respect for the deceased partner. The widow pregnant at the time of her husband's death is said to complete the iddat only after her confinement. After the completion of the said iddat the widowed person is free to remarry.

Consanguineous marriages

26. As in many other castes of the Hindu community throughout the State the local Muslims are also found to prefer consanguineous marriages. The most accepted groupings are between children of maternal uncle and paternal aunt. Other forms of blood relationship also are found to decide marriage matching. Though Islamic rules provide for the marriage between children of two brothers, such weddings are very few and rather exceptional. Out of forty six marriages investigated during our survey in the village, six were with maternal uncle's daughters, four with paternal aunt's daughter's and a solitary

case of marriage with paternal uncle's daughter was recorded. Of the rest only twelve marriages had some other relationship involved while other were matchings involving no consanguineous relation at all.

Funeral rites

27. Funeral ceremony among Muslims here as anywhere else is basically a religious rite, which is preceded by other small items, all making up into one severe religious performance. As the man lay in his death bed awaiting release from this earthly world, the Haji chants the last prayer 'Kalima' into the ears of the dying. The prayer is repeated eleven times even after the man has breathed his last. The corpse is bathed and covered with a long cloth, usually white in the case of males and red in the case of females, before it is removed for burial. The Haji covers the corpse with white cloth if the dead is male and an elderly woman performs this rite with a red cloth if the departed were a female. A small veil called 'Makkarna' is used to cover the head of the deceased female.

When a man dies his widow has to declare that her husband had paid up the Mehr due to her. Some elderly lady, usually a widow removes the 'Thali' from the bereaved woman. It is the belief that unless these rites are performed the departed soul will not reach the heavenly abode.

The corpse is carried in 'Santhak' (Coffin) placed over Janaja (the bier). It is taken to the Mosque for 'Janaj-ka-Namaaz' (funeral prayers). Such prayers are also conducted at the burial ground after which the corpse is placed in the grave. A bamboo structure covered with palmyrah leaf mat is put over the coffin to prevent the sand directly falling over it.

After burial, 'Namaaz' prayers are offered once again at a place about forty feet away from the burial ground. Again at home, such prayers are said for the repose of the soul. Immediately after burial, the funeral feast is served to the attendants at the funeral by the brothers-in-law or by the close relations by marriage.

Mourning lasts for forty days. However, the religion does not permit wailing, shouting and shaving one's head as marks of mourning. Charity and feeding of poor with edibles (Rotti) sweets etc., are done on the third (Gyarath), tenth (Thasuvan) twentieth (Biswan) and fortieth (Saliswan) days. On these days, prayers are said by the Haji at the grave and house of the deceased. Such prayers and poor-feeding are also conducted on the sixth month and at the first anniversary.

Vellalars

28. Vellalars are the single largest community among Hindus in the village. They are agriculturists and form an important community in the district. In Thiruvalavayanallur they constitute 27.34 per cent of the total households. It is generally said that Vellalars derive their name from the Tamil word *Vellanmai* meaning tillage (Vellam = water, Anmai = Management). True to this, they are an agriculture-loving group in the village, either being small land owners or labourers devoted to agriculture. In the village they are found to occupy the prominent place in social status among the non-Brahmin Hindus and this is so throughout the State. They use the suffix 'Pillai' to their names.

Origin

29. Views are varied as regards the origin and ancestry of the Vellalars. In his Manual of Madurai District Mr. J. H. Nelson has stated that Vellalars are the descendants of Pandya Kings through their wives of inferior caste. Mr. Edgar Thurston has referred to an interesting account which state that Lord Siva and His consort Parvathi were enraged at the intrusion by Viswakarma in their privacy and cursed him that he will be suitably dealt with by an enemy to be born in the earthly world. Viswakarma waited for this enemy to be born at the banks of the holy river Ganges and to his surprise a crack formed in the earth and therefrom issued forth a person with a golden plough in his hand. Viswakarma spared him his life and Vellalars are claiming to be the descendants of this person.

There are numerous other versions also regarding the ancestry of this community, suffice it to state that they claim superiority among the non-Brahmins and this is willingly acknowledged by others around.

Sub-sects

30. There are four main divisions among Vellalas based on the territory in which their ancestors lived—Thondaimandalam or the dwellers of the Pallava country (Chingleput and North Arcot districts), the Solia or men of the Chola country (Tanjore and Tiruchirapalli districts), the Pandya or the inhabitants

of the Pandyan kingdom (Madurai and Tirunelvely districts) and the Konga or the residents of the Kongu country (Coimbatore and Salem districts). There are many sub-sects among each of these main divisions. Most of the Vellalas of this village call themselves as 'Pillai' Vellalas and only two households have distinguished themselves as 'Karkatha' and 'Kodikkal' Vellalas. 'Karkatha' Vellalas are a subject of Pandya Vellalas, while the 'Kodikkals,' belong to the Solias. 'Karkatha' sect is said to be named after a place called Karaikkadu. But the Vellalas of this village give a different version. They say the word 'Karkatha' means the protector of cloud (Kar = cloud, Kathan= protector) i.e., the one who does not waste the rain water, but cultivates with it. Unlike the other 'Pillais' in the village, the Karkatha Vellalas are vegetarians by tradition. The 'Kodikkal' Vellalars as their name indicates are betel vine growers by tradition. They are non-vegetarians.

Unlike Brahmins, these different sects of Vellalars are not forbidden from intermarrying one another, except a few. It is understood, that the vegetarian group of Vellalas like Karkatha Vellalas, and Saiva Vellalas, have sentimental objections to marry the non-vegetarian girl for the fear of desecrating their sects' traditional sanctity.

Social ceremonies

31. In spite of the numerous divisions and sub-divisions they have among them, there is a running core in the common customs and observances as regards most of the important social functions among the Vellalars.

Birth customs

32. It is a practice common to all Hindu communities to have the first delivery of the girl conducted in her parent's house and there are certain ceremonies that go with this. These are conducted mostly in accordance with the social status of the family but the caste or sub-sect also decide considerably in giving shape to the formal observances etc. The Vellalars also follow this custom of having the first confinement conducted in the girl's parent's house and in this village it was found during our survey that the expectant girl is invited to her parent's house during the seventh or ninth month of her pregnancy. An auspicious day is fixed and the parents go to invite their daughters for the confinement. They take with them some sweets and '*Kattu soru*' (various rice preparations made out of curd, tamarind or lemon juice etc.

Among some of the well-to-do Vellalas, the *Valaikappu* ceremony (the wearing of bangles) is celebrated. On that occasion, the girl is bedecked with flowers and her relatives and friends present bangles of silver or gold or glass in odd number. An elderly married woman offers '*Arathi*' waving a plate containing burning camphor and the turmeric paste mixed with chunnam and decorates the girl's forehead with sandal paste. This ceremony is generally believed to ward off effects of evil eyes on the expectant girl. During this period, the girl is given all care. She is not allowed to go out in the dark, lest she should be affected by evil spirits.

The delivery is conducted at her parent's house, and normally the village mid-wife *i.e.*, the barber woman is in attendance. Now-a-days, however, quite a few utilise the services of the Maternity Assistant who makes periodical visits to the village. Very rarely some go in for institutional confinement.

As soon as the child is born, it is shown to the father or other elder members in the family. An elderly man, usually the grandfather of the child puts a few drops of 'Senai' (a mixture of sugar, milk, honey and few drops of castor oil) in the child's mouth. It has a sentimental significance and generally people with respectable status are allowed to feed the child with 'Senai'. Birth entails pollution for a week and the mother and her new born are kept away from other members of the family. The placenta etc., are buried in a corner and a stone is placed over it to avoid any interference by dog and other animals. Seven black glass bangles and an iron bangle are worn by the mother and one glass bangle is removed each day and thus the end of pollution period is marked off easily.

Pollution is terminated on the seventh day. That day, the mother and baby take hot water bath over the place where the after-birth wastes are buried. Then a tray containing egg and bunches of 'Agathi' leaves (a kind of greens) is placed before the stone indicating the burial place of the natal waste, and the family members offer worship to their family deity.

Naming is done conveniently in most of the families and some celebrate it on the thirtieth day, before the mother and the new born are taken to her husband's house. Generally an old man, who commands respect and affection, names the child first.

The child also undergoes the first tonsure ceremony, which is usually done in the temples at Madura, Thirupparankundram, or Palani in fulfilment of the vows made to the presiding deities of these temples. The expenses incurred on that day is met by the maternal uncle of the child. Similarly the expenses for the 'Kathu kuthal' ceremony (ear boring) for female children are also met by the maternal uncle.

Puberty

33. The rites that go with the attainment of puberty by a Vellala girl are similar to those observed in most of the Hindu castes in the State. The attainment of puberty has some astrological significance and hence an astrologer from Ayyankottai is invited to write the 'Jathagam' based on the exact time of puberty. This record is known as 'Ruthu Sasthiram.' On attaining puberty the girl is considered to be under pollution and she is given a bath assisted by her maternal uncle's wife and sister-in-law. It is the right and privilege of the maternal uncle's family to head the occasion. They call on the girl with auspicious articles like garland, sandal paste, coconut and toilets for her first bath. The maternal uncle makes all preparations for the dormitory in which the girl is kept during her fifteen days of pollution.

Pollution is terminated on the sixteenth day when the girl is purified by ablutions with consecrated water. The occasion is celebrated in a befitting manner depending on the status of the families. The maternal uncle presents 'seer' on that occasion which contains costly apparels, utensils and sometimes gold or silver ornaments also. Cash and ornaments among these are tied to the end piece of the girls' saree. The girl also undergoes certain rites to ward off the evil eyes on her. In one of these, she is gently tapped from head to foot with a small piece of reed (Thattakuchi) by an elderly married woman. In another, fried rice cakes (Rotti) placed on a tray along with a burning camphor is waved round her head and thrown to the bride. Among some of the well-to-do the ceremony is ostentatious, followed by sumptuous feast to the guests.

Marriage customs

34. Marriages among Vellalas are ritualistic, interknit with superstitious beliefs and notions, as common among most of the communities in the State. An alliance, before materialising, passes through astrological scrutiny and is confirmed only when all auguries are favourable. As a first step, the horoscopes of the boy and girl are compared and the stellar agreements are studied carefully in consultation with an astrologer from the nearby village. On agreeing, they informally come to agreement on the dowry and other presents for the bride and groom. The alliance is confirmed in a formal ceremony called 'Nichaya-thamboolam' (betrothal). The bride groom's parents and relatives go to the prospective bride's house, with apparels, toilets, garland and other auspicious articles for the occasion. They place these before the elites assembled at the bride's place, who pose formal question on the terms of the marriage. When both the parents of the bride and groom come to an agreement, they manifest it in the form of exchanging 'Thamboolam' (betel leaves and nuts). These preliminaries ended, the date for the marriage and other preceding rituals are fixed in consultation with the Purohit.

Marriage rites

35. Marriage is preceded by many rituals. The preparations of 'Manavarai' (Marriage dais) is done five days before the marriage. A mud platform (5′ × 5′) is constructed to a height of ½′ above ground level. The mud for the dais, is brought by seven married women. They also sow the seeds of nine grains in seven 'Suttis' (small mud pots). Afterwards, worshipping to Lord Vigneswara is done on the dais, entreating him to ward off any hindrance or misfortune which might happen during the marriage.

Marriage always takes place at the propitious moment (Muhurtham) prescribed by the astrologer. Generally it is conducted at the bridegroom's residence. On the day previous to marriage, the bride is taken from her house and kept in one of her relative's houses, and from there she is conducted to the marriage place on the following morning.

The marriage ceremonies are administered by a Brahmin priest in Vedic style before 'Homam' fire (Holy fire). Before the marriage dais, many auspicious articles like burning wick lamps, trays of flowers, fruits, sandal paste and vermilion powder, coconut and 'Arasani' or coloured new pots mounted on elephant faced earthen stands etc., are spread.

The rituals for the day start with due honour paid to the family deity. The Purohit with all obeisance invokes all gods of the Hindu pantheon to be present at the ceremony and pours clarified butter little by little into the 'Homam' fire. Meanwhile, the bride

and groom undergo the 'Nalangu' ceremonies in which they take bath, wear the marriage apparels and undergo the application of perfumaries like sandal and saffron by the close relatives. Before coming to the pandhal, they make obeisance to elders and receive their blessings. They are then conducted to the dais by the bridegroom's sister leading the bride and the bride's brother leading the groom.

The first ceremony conducted at the pandhal is the 'Muhurthakkal Naduthal'. The bridal couple erect jointly a green bamboo which is decorated with green leaves of some milky trees. On the top of this bamboo are tied nine grains kept in a piece of cloth. When this is over, the bride and groom are made to wear Kanganam (an yellow string tied with an amulet) on their wrists. This is followed by an important rite known as 'Dharaivarthal' - (Gift of the virgin). The parents of the bridal couple make a formal proclamation of their willingness to enter into the alliance. The willingness of the bride and groom is also asked in a formal way. When these formalities are over, the bride's father pours milk on the bride's hand to flow down through the groom's hand.

Thiruppoodduthal

36. The culmination of the day is the 'Thiruppoodduthal' (Thali tying) ceremony. The Thali is represented by a golden badge or locket intagliated with the image of Gods strung on a cord, dyed in saffron water. Before tying, the Thali is taken around among the elders assembled, on a tray with Viboothi (Holy ash) and burning camphor placed along with it. After the blessing is over, the Purohit hands over the Thali to the groom who ties it round the bride's neck, with three knots, assisted by his sister. At this moment, a heavy crescendo of muhurtham music is raised, and the elders around, both men and women shower a little quantity of turmeric-stained rice over the couple as a mark of blessing. Then the bridal couple exchange garlands and circumambulate the dais with linked fingers. They retire to a private apartment where the bride offers some milk and fruits to the groom. Then the couple are once again led to the pandhal when they make obeisance to the elders among the circle of friends and relatives who throw a pinch of Holy ash over them and bless.

In the evening, a few 'Nalangu' ceremonies are performed. The 'Nalangu' in the evening contains a series of playful ceremonies in which the bridal couple are made fun of by their friends and relatives. In one of the ceremonies, the couple roll coconuts between themselves, while the people around make fun at them. Young women sing 'Nalangu' songs and smear sandal paste on the couple's forehead and cheeks. These being over, the couple go to the tank for 'Manjal neeraduthal' (bathing at the tank). At the tank bund, a mock ploughing ceremony is conducted and the 'Mulaippari' or the seedling placed before the dais is planted in the 'mock field.' Then the girl takes water in a brass vessel and returns home along with other members. At home, a burlesque 'family life' is conducted to remind the bride of her duties as a housewife. She cooks and serves food for the first time to the groom after offering it to the family deities.

Formerly, the consummation ceremony was celebrated on a separate day crowded with rituals. But now most of these rituals have been pruned and consummation takes place on the marriage day itself. When the daughter goes to her husband's house, parents send presentations (seer) usually containing utensils, furniture etc., befitting the status of the family. The bridal couple are also entertained at the bride's place during important Hindu festivals like Pongal, Deepavali etc., when the couple are presented ornaments, dress, etc., as desired by the groom.

Vellalas by tradition disapprove widow remarriage and divorce. Consanguineous marriages are prevalent among them, the preferred matches being the children of either maternal uncle or paternal aunts. Of the forty eight couples interviewed, 50 per cent are blood relations, nearly a half among them being highly cosanguineous.

Funeral ceremonies

37. When a man is deceased his relatives bring funeral offerings known as 'Pachchai' *viz.*, coconut, paddy and new dress for the deceased and his wife. The dead is usually buried and sometimes cremated also. Before the disposal, both men and women go and fetch some water. Women go first guided by the daughter of the deceased and men follow them led by the chief mourner. A piece of white cloth is held as canopy over the pot carried by the chief mourner. Before the corpse is laid on the ground homage is paid by family members during which the women drop 'Vaikkarisi' (funeral rice) into the mouth of the corpse.

The corpse is clad in new cloth before it is carried on a bier (Sapparam). White cloth is used for this purpose if the deceased is a male and red cloth in the

case of females. The grand children of the deceased hold burning torches (Nei Pantham) while the funeral procession marches. When taken to the burial ground, the corpse faces homeward; but at the outskirt of the village, the bier is turned thrice, and from this point, it faces the graveyard. At the graveyard, the corpse is once again taken round thrice the grave. Before burial men pay their homage to the departed and drop the 'Vaikkarisi' (funeral rice). After the burial, the son or the chief mourner pays his homage to the deceased by breaking the funeral pot (kollikudam) over the grave. As a mark of mourning, he and his brother, if any, shave their head at the graveyard itself.

On the following day after burial a pooja is performed for the repose of the dead. Then some milk is poured on the grave if buried and over the remains if the body had been cremated. Mourning is terminated on the sixteenth day (Karumathi). To mark the end of mourning the household articles are washed and the floor of the house is smeared with cow-dung solution. A Brahmin priest is invited to purify the house. He performs 'Punyavachanam' and sprinkles the holy water all over the house and purifies it.

The 'Karumathi' rites (sixteenth day obsequies) are performed near the water source. The priest conducts them in vedic style and gives the sacred thread (poonul) and a ring made of dharba grass to the first mourner. These the mourner disposes off during his bath, at the end of all these ceremonies. There is also a traditional custom of consoling the mourner, in which a funeral feast, is conducted at the expense of the mourner's brothers-in-law. The first mourner is also presented by his near relatives with a piece of towel or shawl which is tied round his head while presented. This tying is known as 'Urumal kattuthal'. Only after this termination of mourning, the bereaved family takes non-vegetarian dishes which are proscribed till then. The dead are also remembered on the 'Thivasam' or anniversary days. On these days pooja oblations are done for the repose of the soul.

Pallans

38. Pallans, a Scheduled Caste occupying the cheri, constitute the third major community in the village. They are agricultural workers and said to have derived their caste name from 'Pallam', a pit, as they were standing on low ground when the castes were originally formed. It is further suggested that the name may be connected with the wet cultivation at which they are experts and which is always carried out on low ground. During the past, when caste system had its hegemony the Pallans were the most abject and despised race. But after independence, a turn has taken towards their social uplift, implemented through various social legislations of Free India. Even today, in most parts of the state, these people have not reached an equal status to that of other caste-men.

In Thiruvalavayanallur, the Pallans enjoy a considerable freedom, with an unrestricted social movement with other people. It is true, caste consciousness remains with a majority of the local populace. But its unworthy projection to the extent of treating the Pallans as 'untouchables' is absent in the village. With other caste fellow men they also take part in the village's social and economic activities. They celebrate the village festival together in which the deities worshipped by the caste Hindus and Scheduled Castes are jointly worshipped. But the caste Hindus and Scheduled Castes live in segregated quarters. The settlement of Pallans is called 'Cheri'. It lies separate but adjacent to the caste settlement at the southern border of the village. The space between the cheri and the caste men's settlement hardly exceeds twenty yards.

Origin

39. Pallans, it is believed by some, were born of a Sudra and Brahmin woman. Others, believe Devendra created them to labour under the Vellalas. In fact, in olden days Pallans were serfs to Vellalas and were regarded as chattels by their masters. Even to day, Pallans serve as 'Padiyals' or contracted labourers under big landlords, and their services for a stipulated period are contracted by paying a sum of Rs. 100 or so as an advance by the landlord.

Sub-divisions

40. Pallans have numerous sub-divisions. A Tamil proverb to this effect says,

'நெல்லுவகை எண்ணினாலும்
பள்ளுவகை எண்ணமுடியாது'.

This means that one can count the number of varieties of paddy, but it is impossible to count the sub-divisions of Pallans.

Following are some of the divisions found among Pallans.

Aiya	(Father)
Amma	(Mother)
Anja	(Father)
Aththa	(Mother)
Devendara	etc.

The former four divisions have been thus named because they address their fathers as 'Anja' or 'Appa', and their mother as 'Amma' or 'Aththa'. Devendrakulathans are said to have been born out of the sweat of Devendra, the King of Gods. The saying goes that a drop of Devendra's sweat fell on the leaf of a water plant and a child came forth from the same. The local belief is that this child is the ancestor of Devendrakulathan's a sub-division of Pallans. There are also other sects among Pallans *viz.*, Konga, Sozhia, Thondaiman etc., based on the regions in which their ancestors settled.

In Thiruvalavayanallur, the Pallans belong to three sects *viz.*, Aiya Pallans, Amma Pallans and Devendrakulam. The former two are exogamous. The Pallans in the village generally suffix the title 'Kudumban' which was the title enjoyed by the headman of the community. They have their own serving castes like barbers, washermen etc., who hold an inferior position to the Pallans. Pallans are nominally saivites, but in the real sense demon worshippers. They worship the deities Azhagar, Sappani, and also other village deities in whose malignant power they believe and dread.

Birth customs

41. The birth customs found among Pallans resemble those of the high castes in their core traits. Pallans, as said earlier, are agricultural workers with meagre means and hence their celebrations also are simple and quite austere to suit their purse. When the girl becomes pregnant, her parents fetch her to their house, on an auspicious day after a formal invitation made to the girl. They bring sweet edibles and 'Kattu soru' (various rice preparations) and give a feast to the husband's family. They decorate the girl with flowers and perform rituals to ward off the effects of evil eyes on her.

Delivery is normally conducted at the house of the brides' parents, normally attended to by a local woman of their own caste. Very rarely these cases are hospitalised. However, of late, a better turn has taken and a few enlightened Pallans demand the services of the Maternity Assistant as and when she visits the village. Pollution after delivery lasts for seven days, and the mother and baby are led into the house after a purificatory bath on the eighth day. The purificatory rites are conducted by their caste priest, who sprinkles the cow's urine throughout the house. The house is washed and the floor is smeared with cow-dung solution.

Naming is done on a convenient day and most of the Pallans in the village visit the Azhagar temple situated in the neighbourhood of Madura town. The first clipping of the hair and the ear boring for female children are sometimes done in the temple on that day.

Puberty customs

42. On the attainment of puberty, the Palla girl is separated from the other family members and she is made to live in a temporary thatched dormitory for fifteen days. The shed is constructed by the maternal uncle of the girl, to which she is led by her aunt or niece on the maternal uncle's side, after the first bath. The dhoby supplies her the clothes for wearing during this seclusion period. Pollution is terminated on the sixteenth day by a bath, which is celebrated ostentatiously only among a few. On that occasion, the maternal uncle presents new clothes, flowers, toilets and some times paltry jewels, with which the girl is adorned after a hot water bath. The house and its surroundings are cleaned and purified with cow-dung solution. The girl also undergoes certain rituals to ward off the evil eyes on her. The dhobi woman waves thrice around the girl's head 'Rottis' (rice cakes) and few betel leaves and arecanuts placed on a tray. After waving she places the Rottis and betel leaves on them on the girl's hand. The girl throws them away behind her back on the four directions. This is known as 'Santhi Kazhiththal'. Then the girl is led into the house and seated in a corner. Auspicious articles like flower, fruit and local measures full of paddy and salt are spread before her. The maternal uncle's wife and the girl's sisters-in-law and others garland the girl and apply sandal paste, and vermilion powder on her forehead and cheek. Normally, a simple feast is conducted to the near relatives.

Marriage customs

43. In celebrating their marriages Pallans have a ritualistic procedure, as found among other high castes. On the occasion of betrothal, the bridegroom's

the villagers the foot wear, harness and other leather articles required by farmers. In villages throughout the State, Chakkiliyans are employed as sweepers, cattle attenders and village menials. It is said that they have migrated from the Telugu and Canarese districts since long back and have adopted the customs and manners of the settled region. They speak a corrupted form of Telugu or Canarese.

In Thiruvalavayanallur, most of the Chakkiliyans are employed as agricultural workers or as other manual labourers and only a few among them are engaged in cobblery or in such menial work. They constitute a secluded caste and live among squalor and filth in the cheri on the south-west corner of the village. In the past, Chakkiliyans were considered as the lowest and untouchable community. The word 'Chakkiliyan' it is said, was derived from the Sanskrit word 'Satkuli'. It means flesh eaters. This is because Chakkiliyans eat any flesh, beef or pork and even the carcass of animals. The indignant food habit as held by the caste Hindus is one of the reasons for their being treated as the lowest community in the society.

There are many sub-divisions among Chakkiliyans and the few known to the local Chakkiliyans are Murasu Chakkiliyan, Thotti Chakkiliyan and Anupu Chakkiliyan. The Murasu Chakkiliyans are drum beaters by tradition, and the name of the sect is being derived from the word Murasu (Drums). The Thotti Chakkiliyans are scavengers. The Thotti Chakkiliyans claim originally to have been Thotti Naickens. A local saying goes that once two Thotti Naicken brothers were shepherding their flocks of cattle in a forest. The elder went home to fetch food, leaving the younger to look after the cattle. Meanwhile, it rained and flood came. For days together the elder brother could not reach his brother and so the starving brother had to live on a calf from his flock. On reaching his brother, a few days after the flood had subsided, the elder brother was enraged at this profane act of his younger brother. He condemned him as flesh eater and excommunicated him. The Thotti Chakkiliyans are said to be the descendants of this excommunicated Naicker. But we have no written records to check the veracity of this account. This may perhaps be an account devised by themselves to super-elevate their social status. However, in this connection, it should be pointed out that a Naicken still acts as a priest in the social ceremonies of the Chakkiliyans. This may take one to believe the account.

Social ceremonies

50. Most of the ceremonies and other observances connected with the birth of a child among the Chakkiliyans are on the same as in other communities. The main variance is that Chakkiliyan being poor their ceremonies also bear the mark of simplicity and austerity to a great extent. During pregnancy the Chakkiliya girl gets every care to protect her from the malicious effects of evil eyes. Much attention is paid to her and in spite of limited income and means of living her parents always take the care to provide her with nutritious food. But the fact remains that pre-natal and post-natal care of the mother is quite rude and little attention is paid to secure qualified attention at confinement. This, of course, has to be viewed in the light of availability of such care within their reach. The nearest Maternity Centre is about six miles from the village and the visits of the Maternity Assistant is reported to be quite irregular.

The names of the Chakkiliyans are interesting, and names as Oran, Audi, Koolu, Pandi are common among them. Some of these are hereditary and some are the names of the deities they worship. Fantastic and strange nick names are also common among the local Chakkiliyans, and in most cases, the persons are identified, only by such nick names.

Puberty rites

51. The rites that accompany the attainment of puberty by a Chakkiliya girl are quite interesting and some variations from those observed by other castes in the village have been noticed. On attaining puberty, the girl is separated for eleven days from other members of the family and live in an improvised dormitory built by the maternal uncle of the girl for the occasion. On the twelfth day, pollution is terminated, with some interesting rites gone through. In one of these, the girl after a purifying bath, steps on seven broken pieces of a pot, on each of which, a leaf of 'Erukkilai' plant, and a turmeric piece, with a few drops of milk poured over them, are put. The girl steps over each piece after turning them over. At the last piece, she takes the leaf as well as the turmeric piece and throws it away after waving it round her head thrice. In another, she is presented a new pair of sandals by the maternal uncle. Wearing it she stands in a palm leaf basket, and her relatives pour paddy into the basket covering her leg. Then the collected paddy is presented to the family dhoby. The maternal uncle also gently pats the girl with three reeds all over her body, which is meant to purify her of the pollution.

Even after purification, the girl is not allowed to go outside the cheri for thirty days.

Marriage customs

52. Like other castemen, marriage among Chakkiliyans, has its own prerequisite rites and customs and financial commitment also. For the fear of their community's disapproval on prolonged celibacy of a girl, the Chakkiliyan parents make every possible means to give the girl in marriage, at early ages, even when the family is not financially ready, and thus become indebted by the occasion.

The pre-marriage rites and customs are more or less identical in their core to those of other communities. The exceptional among these, and which is rather exclusive for inferior communities like Chakkiliyans is the 'Siruthali Kattuthal' ceremony. This is usually done, on the following day after the 'Parisam' or bride price (a paltry sum of Rs. 10.50) along with other presentations has been made to the bride. The tying of 'Siruthali' before marriage, is observed by some of the Telugu communities in the district. The 'Siruthali' is an yellow string which is tied to the prospective bride's neck by the bride groom's sister. It has a binding on the parties that no new proposal should be made to the bride or to the groom thereafter.

Most of the preliminary rituals for the occasions, like the erection of Muhurthakkal (Milk post), decoration of the marriage dais with coloured pots (Arasani) etc., are gone through with less zeal than found among other castes. The Chakkiliyans believe in ancestor worship, and it forms a part of their marriage ritual. But the sacramental significance is lacking in their marriages due to the absence of any trained priest. The officiating elder, who is no more than an ordinary illiterate Chakkiliyan hands over the 'Thali' to the bridegroom to be tied to the bride's neck and the garlands to be exchanged by them. In the evening, they have the usual playful ceremonies found among other caste marriages. The consummation of marriage or the 'Sopana Muhurtham' is celebrated on a separate day, and the bride's parents make a presentation of mat and pillow for the occasion.

Chakkiliyans permit divorce and widow remarriage. Divorce is granted by the Caste Council among themselves, after surrendering the parisam amount to the other party.

Funeral ceremony

53. Chakkiliyans bury their dead, and the obsequies closely resemble those of the Parayans.

Other communities

54. Among other communities, Asaris are mentionable. They are an artisan caste known as Kammalars or the Viswabrahmins, farmed into five occupational sections *viz.,* the *Thattar* (Goldsmith), the *Kannar* (Brass-smith) the *Thachchar* (Carpenter), the *Kalthachchar* (Stone mason) and the *Kollar* or *Karumar* (Blacksmith). The five sections intermarry among themselves, except the goldsmith in some places, who resent to make marital alliance with other sections. Kammalars have sub-divisions among them as Pandya, Sozia, and the Kongar, and former group is found most common in this district. These groups are further sub-divided into numerous divisions.

Their marriages closely resemble Brahmin marriages, the contrary being the custom of giving bride's money among Asaris. Their dead are normally buried in sitting posture, but cremation is also practised. Pandaram is their caste priest who officiates at these ceremonies. Kammalars wear sacred thread. Though in other parts Asaris claim to be vegetarians, in Thiruvalavayanallur, they are non-vegetarians. But they abstain from pork and beef.

There are also three families of Agamudaiyars in the village. They are another cultivating class, and the caste name means a household (Agam-house, Udaiyar-the owner) or a landholder. There are a number of sub-divisions among them, the more important being, Aivali, the Nattu, the Kottenpattu, the Malainadu, the Nattumangalam and Servaikkan. They are recognised closely with Kallars and Maravars. But unlike the Maravars and Kallars they have no exogamous septs or kilai. Their marriages are simple, and resemble other caste marriages. Their deads are either buried or cremated.

The solitary Christian household in the village belongs to the Roman Catholic sect, and migrated to this village a few years back from the nearby village of Michaelpalayam.

Consanguineous marriages

55. A study of the consanguinity aspect of the marriages in the village shows that all castes in the village have a strong favourable view on it. Of the 189 marriages which have taken place in 138 families

surveyed, about 50 per cent are blood related either near or distant. Generally among all communities in the village, the custom is to marry within the related circle, especially, marrying the maternal uncle's daughter, or the paternal aunt's daughter favoured. A few have married their own sister's daughters also. A study of this aspect by communitywise shows that excepting Muslims, the permissible and preferential alliances are marriages with the children of maternal uncle and paternal aunt and in some castes with sister's daughters. On the contrary, the Islamic law permits the Muslims to marry the paternal uncle's daughter, an alliance shunned by their Hindu counterparts. However, a majority of them, prefer distant cousins, and only a solitary case of marriage with one's own paternal uncle's daughter has been reported during our survey. Among Vellalas non-consanguineous marriages are as popular as consanguineous ones. Among the Scheduled Castes, Pallans prefer consanguineous marriages more than the Chakkiliyans. Twenty six out of forty-five marriages are consanguineous, the preference being with one's own paternal aunt's daughter.

There is also an unique case of a woman married to her own paternal aunt's husband, when her aunt was alive. Among Chakkiliyans consanguineous marriages seem less prevalent for only eight out of twenty-seven marriages are consanguineous. In addition to this a levirate marriage has also taken place. Divorce seems common among Chakkiliyans. It is reported, a particular woman has been divorced by five husbands within a short space of five years, and profited to the extent of Rs. 200 from each husband who divorced her. During our enquiry she was reluctant to divulge the cause for her divorce.

The following statement summarises the varied degrees of consanguineous marriages found among different communities in the village.

Consanguineous marriages

Community	Households	M	A	E	F	H	Q	25A
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
Ekali (Vannan)	1	2	...	...	...	...	...	...
Pallan (S.C.)	33	45	3	4	11	...	8	...
Chakkiliyan (S.C.)	16	26	2	2	2	...	2	1
Muslim	34	46	...	6	4	1	12	...
Pillai	37	48	1	10	1	...	12	...
Asari	12	13	1	3	1	...	3	...
Ahamudaiyar	3	6	1	1	1	...	1	...
Pandithar	1	2	2	...	...	...	...	...
Christian	1	1	...	1	...	...	...	...
Total	**138**	**189**	**10**	**27**	**20**	**1**	**38**	**1**

M=Mariages;
A=Married to his own sister's daughter;
E=Married to his own maternal uncle's daughter;
F=Married to his own paternal aunt's daughter;
H=Married to his father's own brother's daughter;
Q=Other blood relationship; and 25A=Elder brother's widow.

Dwellings

56. It has been observed by a few that dwellings in rural parts are more for keeping ones' belongings safe rather than for a comfortable living. The dwellings in Thiruvalavayanallur seem to justify this notion. One will doubt very much whether the villagers has had any conception of comfort when they envisaged the plan for their houses at all.

Thiruvalavayanallur being a village in the plains with fields and tank surrounded, the housing materials commonly used are mud, and burnt or sun baked bricks for walls and leaves of palmyrah or coconut and the tank grown grass as thatching materials. The use of granite stones is least possible if not totally impossible as these have to be transported from the quarries miles away from the village. Only houses of a few affluent Muslims and Vellalas have been constructed with granite slabs, and even these only to the basement level, the super-structure being constructed with burnt brick and mortar. The following Table No. III gives an account of the types of houses belonging to different communities in the village.

TABLE No. III

House types

Caste/ Community	No. of houses occupied by each community	No. of houses with the roofs made of						No. of houses built with					No. of houses with			
		Terraced house	Country tiles	Mangalore tiles	Asbestos or Zinc sheet	Straw or grass	Coconut or palmyra leaves	Mud only	Bricks	Stone	Others	Huts without walls	Mud floor	Cement floor	Wooden floor	Other types of floor
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
HINDUS																
Vellalar	36	7	1	5	...	...	23	29	7	...	...	...	26	3	...	7
Asari	9	1	...	...	...	...	8	8	1	...	...	...	8	...	...	1
Agamudaiyar	3	...	1	1	...	...	1	3	...	...	...	...	3	...	...	...
Ekali	1	...	...	...	...	...	1	1	...	...	...	...	1	...	...	...
Pandithar	1	1	...	...	...	...	...	...	1	...	...	...	...	...	...	1
Pallans	32	...	...	1	...	...	31	31	1	...	...	...	31	...	...	1
Chakkiliyan	16	...	...	...	...	...	16	16	...	...	...	...	16	...	...	...
MUSLIMS																
Rowther	21	5	2	3	...	...	11	14	7	...	...	...	17	1	...	3
Pattani	10	5	1	...	...	...	4	4	6	...	...	...	5	...	...	5
CHRISTIANS																
Roman Catholic	1	...	...	1	...	...	...	...	1	...	...	...	...	...	...	1
Total	130	19	5	11	...	...	95	106	24	...	...	...	107	4	...	19

The occupied dwellings in Thiruvalavayanallur number 130. This excludes the non-residential dwellings like public places, shops, hotels and other unoccupied residential dwellings. The residential dwellings in the village may be classified into three types *viz.*, the terraced, pucca roofed brick structures owned mostly by the affluent section of the village, and cottages-partly tiled roofed and partly leaf roofed mud walled structures of medium size, accommodating the middle class and lastly, the poor man's huts and hovels.

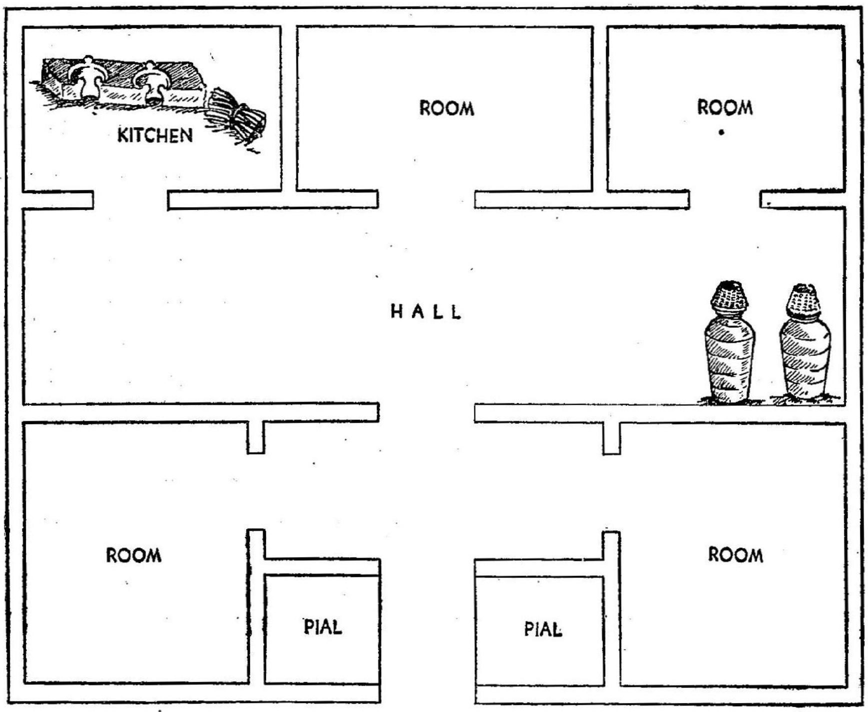
It is quite clear from the table that thatched huts are prominent in the village. As much as 73 per cent of the dwellings are thatched and this proportion exceeds the taluk, district as well as the State figures. For the State as a whole, only 66.4 per cent of the rural dwellings are thatched the corresponding figures for Nilakkottai taluk and Madurai district being 69.2 per cent and 57.1 per cent respectively.

An analysis of the wall materials, shows that 81.6 per cent of the dwellings are mud walled, and the remaining being brick walled. This again is higher than the State, district and taluk proportions *viz.*, 74.2 per cent, 79 per cent and 76.2 per cent respectively. Naturally, all these mud walled thatched dwellings have only mud flooring, and only four houses have cement flooring. This otherwise means, that even in terraced and brick buildings people prefer flooring other than cement, and in most cases country tiled flooring and lime mortared flooring are preferred. There is also stone paved flooring found in a Pallan house; but this is an exception.

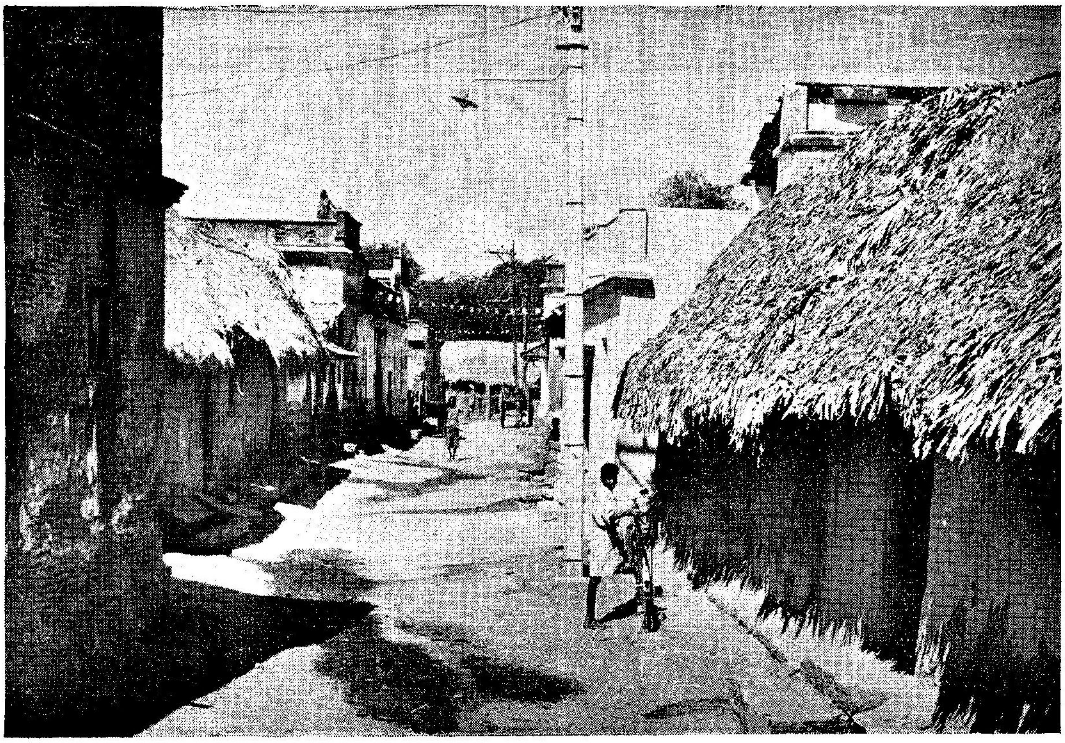
House types: Terraced and pucca houses

57. These types of houses are generally owned only by the wealthiest sections in the village due to their comparative higher cost over the other types of dwellings. Their architecture is rather complex and beyond the crude technical ability of the local masons. But the nearness to the Madura town has made its impact, even over the rural well-to-do section, and for the construction of these buildings. they normally hire masons from Madura, and other urban areas like Sholavandan etc. These houses are sturdy, the foundation as well as the basement 2′ above ground level being laid with granite stones concreted with mortar. The walls are 1½′ to 2′ thick, and even more in some of the old buildings of Muslims.

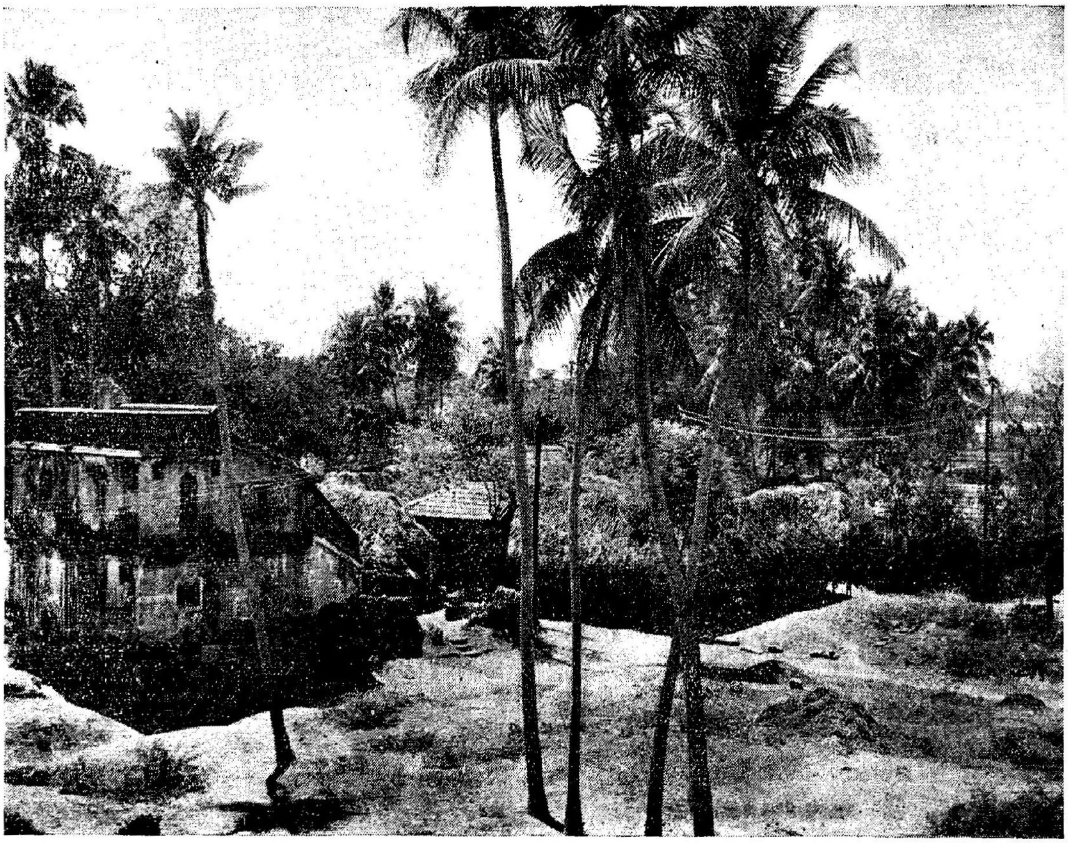
Dwellings and ground plans



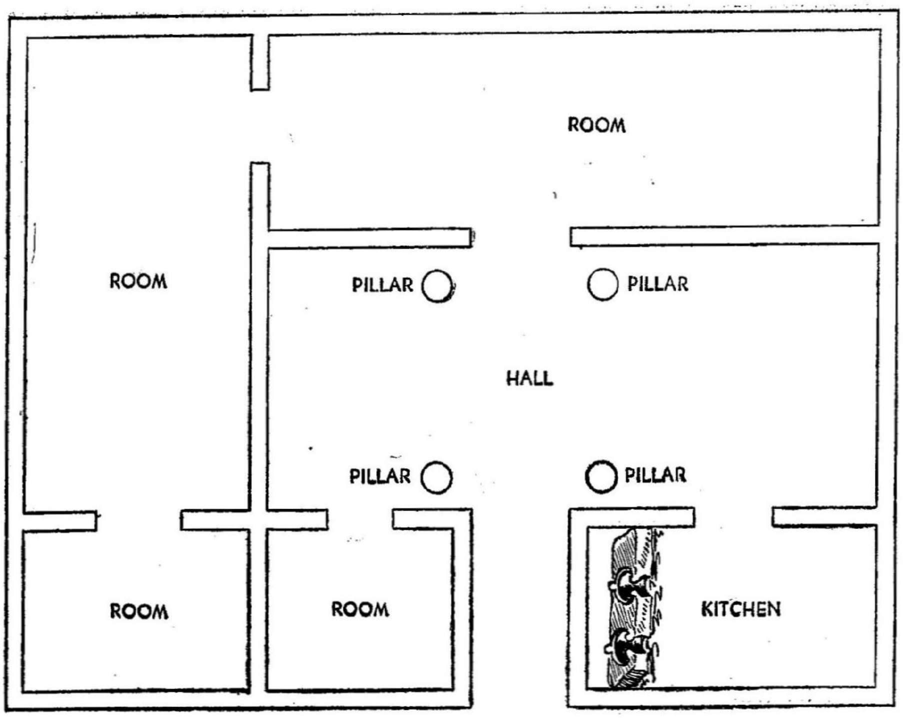
Ground plan of a well-to-do Pillai's house



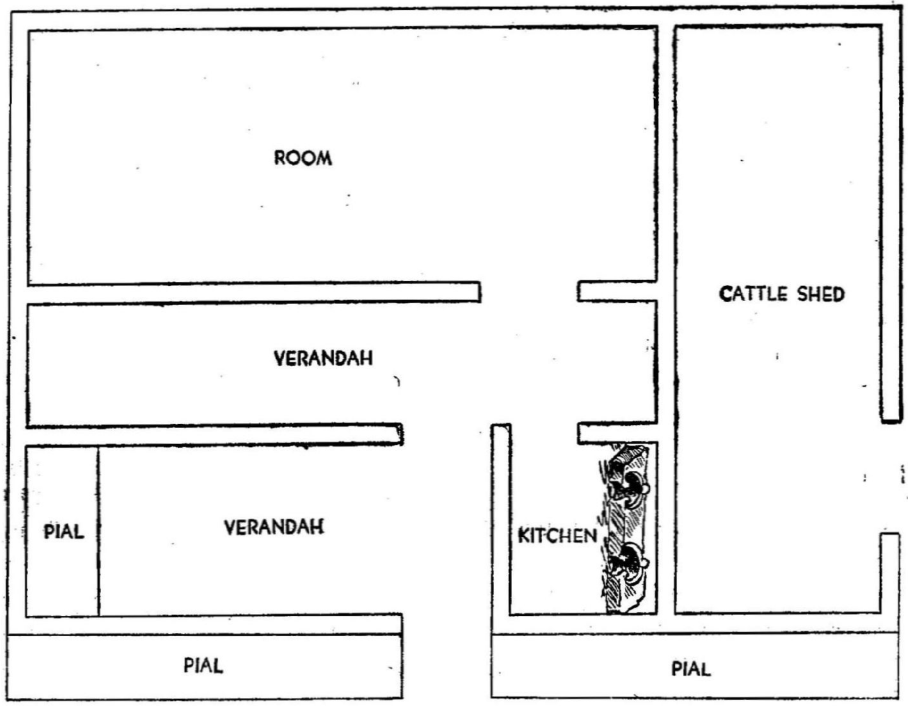
A view of the main street.



A view of the Harijan's Cheri.



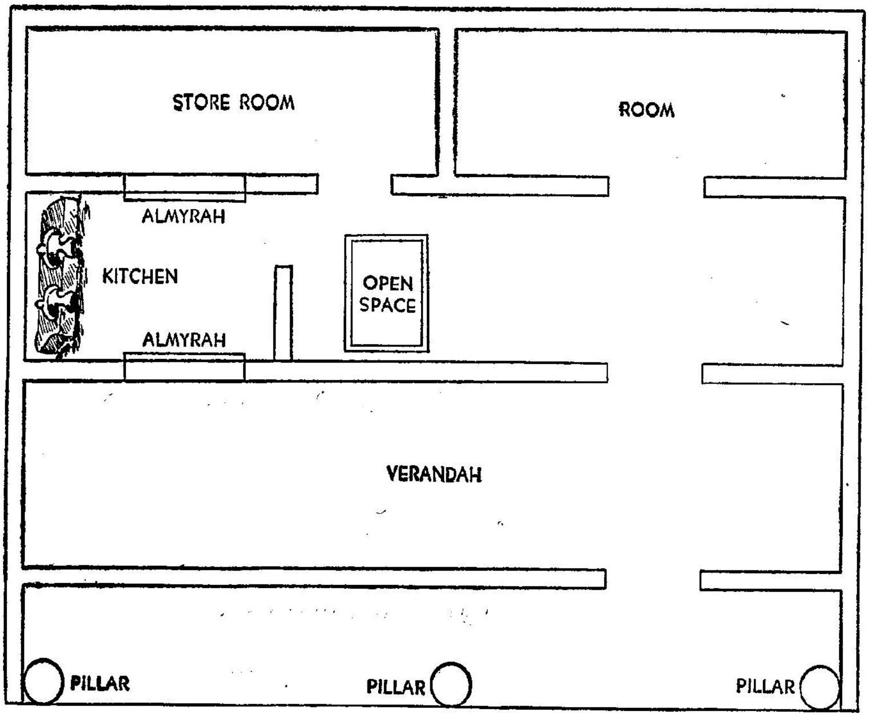
Ground plan of a Muslim's house



Ground plan of Asaris' house

Normally, these houses are 3′ to 4′ high above the road level, attached with steps. The steps lead to a corridor that links the interior part of the house. In Muslim houses, the corridor is commonly flanked by rooms, while in Vellala houses, open pials (*thinnai*) edge them. Another common feature in such big houses is the open courtyard *i.e.*, 'Muttram'. This is an open space at the centre of the house, designed so as to get the sunlight into the house. In some houses it is found in front of the house.

These houses are roomy, with three or four rooms along with a kitchen and a store room. In many houses, kitchen is not a separate room by itself and a portion of the verandah is set apart for the purpose. In storeyed buildings, the upper portion contains only a few rooms. The facilities for bath and private conveniences are found only in few houses, since majority of the people both men and women go to the tank or well for bath and ease themselves in the open air.



Ground plan of an exceptionally well-to-do Pallai's house

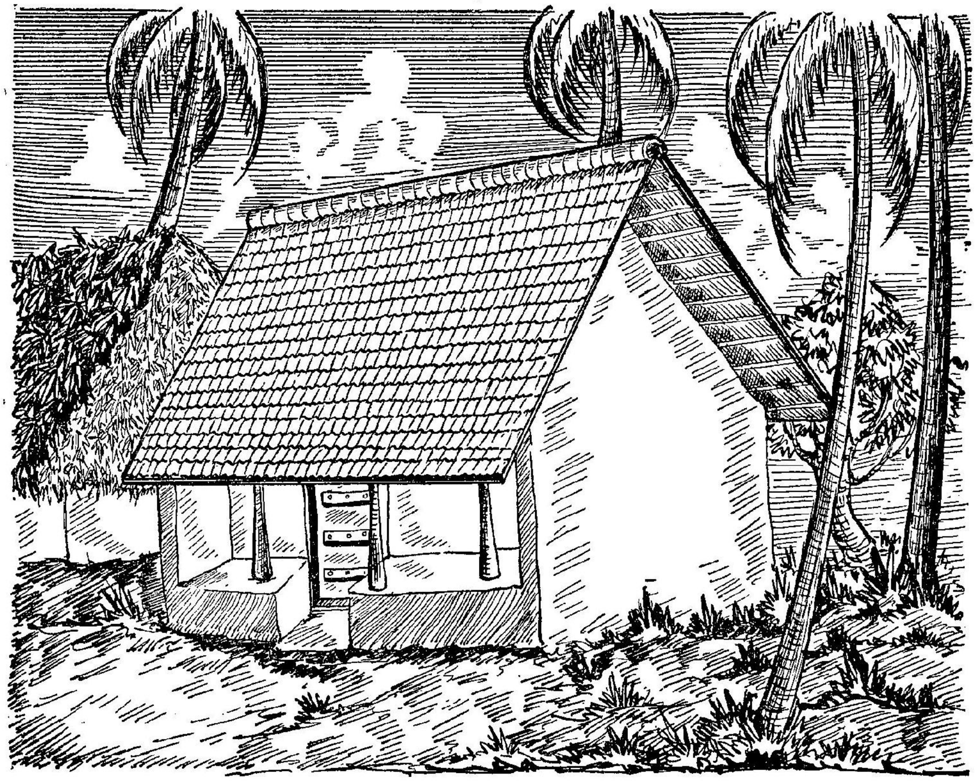
Cottages

58. The tiled and thatched cottages, inhabited by the middle class, are either brick or mud walled, the latter being most common. The front part in most of these houses consists of the door way with pials on either side, and in the interior, apart from a hall one or two rooms are constructed. Normally, the main hall is used as the bed-room and the available one or two rooms are used for private or storing purposes. The open courtyards are a normal feature in these houses also, wherein the family members do washing and sometimes bathing too. In one or two houses of Hindu Vellalas, pooja rooms are found wherein they have the images of gods with a burning brass wick lamp. These sacred portions are normally kept at an end separated from the other living quarters.

But for a few these houses do not have even toilet or bathing facilities. The cattle are tethered at the backyards, or lodged in a thatched shed, adjoining the wall.

Huts

59. It is in the last category of dwellings where living is miserable. These huts, and hovels are mostly occupied by poor agricultural labourers, and the

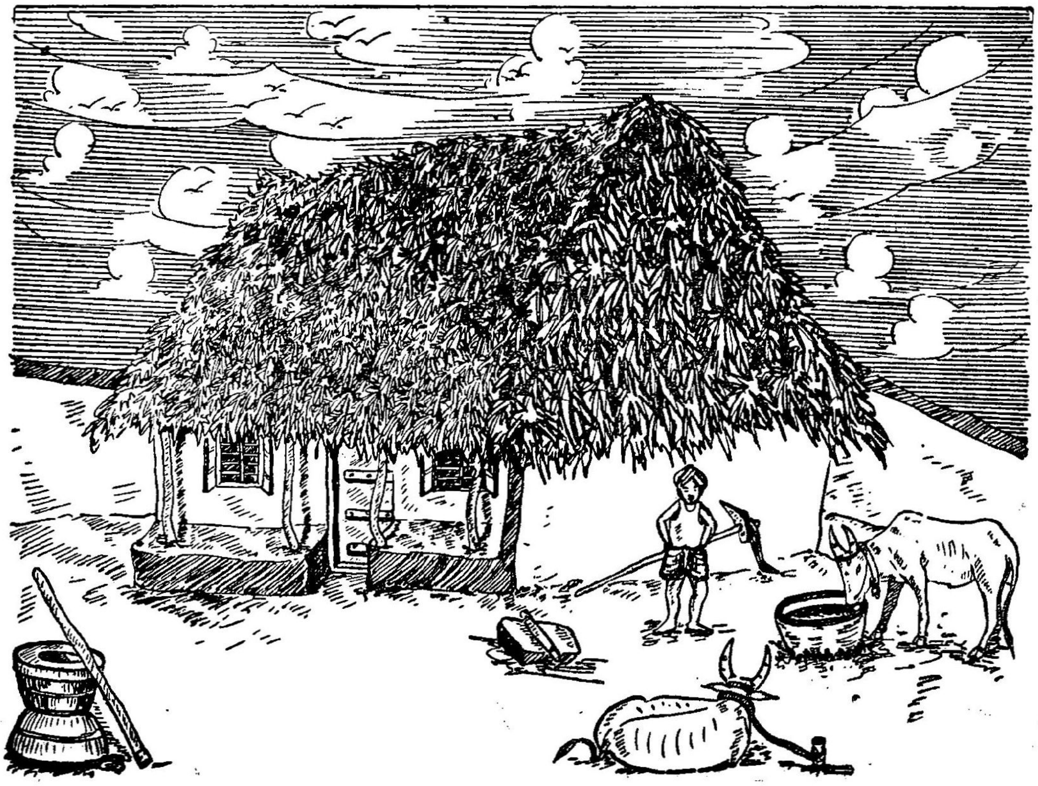


The typical tiled house

Scheduled Caste Pallans and Chakkiliyans. Most of these huts are one-roomed ramshackle dwellings, built of flimsy materials that easily yield in to the rage of Nature. These are irregular shaped, the walls being constructed with mere loose mud, reinforced with no hard material whatsoever. During monsoon people place plaited coconut leaves against the walls so as to protect them from damages due to heavy soaking etc.

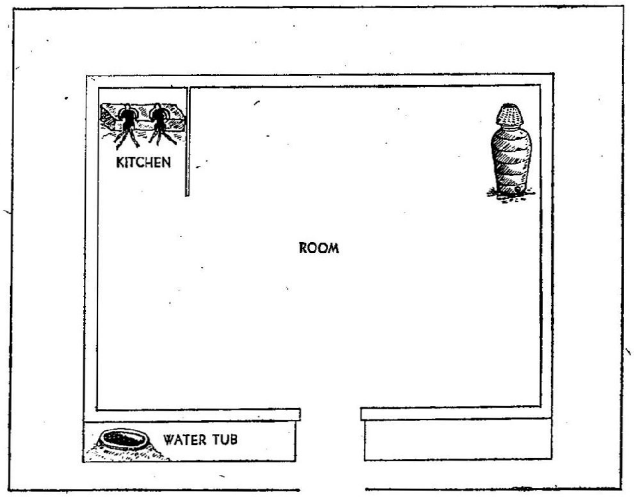
The conditions in the hovels where the low caste people *viz.*, Chakkilians and Pallans live are heart-rending. These are not more than stylike quarters means for men, low roofed and provided with small doors to enter in.

A single roomed thatched hut of a Chakkiliyan

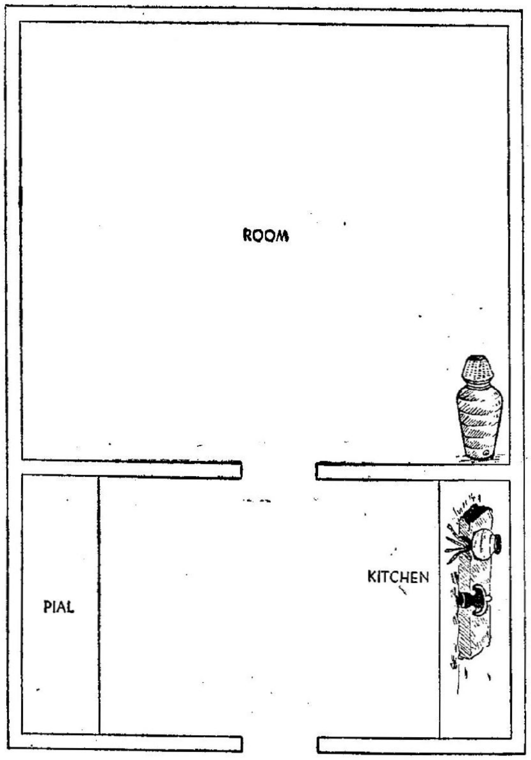


The hut of a Pallan farmer

These are single-roomed with the living space hardly exceeding 100 square feet. It is too much to expect ventilation in these huts and darkness reigns throughout the day. If one enters these huts, it is a common sight to see the housewife coming out with tears in her eyes due to the acrid, suffocating smoke. At night, normally these hut dwellers sleep outside except when the climate is unfavourable. The cattle and poultry, reared by some of these hut dwellers are tethered and kept outside the house. In some huts, a hollow is made on the outerside of the raised flooring of the pial, and the birds are kept protected there during night from poultry lifting animals.



Ground plan of a single roomed hut of a Pallan



Ground plan of a spacious hut

Rooms

60. Houses in the village are so designed, that they serve only the utilitarian purposes. Even among the well-to-do, the additional rooms may be intended to protect their goods and valuables from burglary and incendiarism, and not to add any personal comfort to the family members. This is conspicuous from a study of the rooms in the dwellings of the village. The following Table No. IV furnishes the respective data.

An analysis of the households in juxta position with the number of rooms shows, that the average number of rooms per household works out to 2-3 rooms. Nearly 43.88 per cent of the households or 37.82 per cent of the population live in single roomed dwellings, and the average number of occupants in these dwellings being 3-4 persons. Most of these occupants are Scheduled Caste Pallans and Chakkiliyans and the poorer sections among other castes. The Chakkiliyans, with none as exception live in such single roomed ramshackle dwellings, while among Pallans only 58.14 per cent families live in similar

TABLE No. IV

Households by number of rooms and by number of persons occupying

Caste/ Community	Total No. of households	Total No. of rooms	Total No. of family members	Households with no regular room		Households with one room		Households with two rooms		Households with three rooms		Households with four or more rooms	
				No. of households	No. of family members	No. of households	No. of family members	No. of households	No. of family members	No. of households	No. of family members	No. of households	No. of family members
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
Vellalar	38	113	133	...	...	4	7	14	45	11	49	9	32
Asari	12	22	39	...	...	7	28	3	5	1	2	1	4
Agamudaiyar	3	12	13	...	...	...	...	...	...	1	2	2	11
Pandithar	1	9	2	...	...	...	...	...	...	...	...	1	2
Pillai	1	1	1	...	...	1	1	...	...	...	...	...	...
Pallan	33	43	123	...	...	25	87	7	34	...	...	1	2
Chakkiliyan	16	16	60	...	...	16	60	...	...	...	...	...	...
Rowther	22	67	120	...	...	5	16	3	8	6	33	8	63
Pattani	12	48	47	...	...	3	6	1	4	...	...	8	37
Catholics	1	2	4	...	...	...	...	1	4	...	...	...	...
Total ...	**139**	**333**	**542**	...	...	**61**	**205**	**29**	**100**	**19**	**86**	**30**	**151**

single roomed dwellings. The double roomed dwellings accommodate 20.86 per cent of the households. Nearly 18.4 per cent of the population live in these dwellings the average number of occupants being 4–5 persons. Majority of these dwellings belong to communities other than Scheduled Castes. The dwellings with more than three rooms are more or less the monopoly of the well-to-do sections especially among Vellalas and Muslims. As much as eleven families live in dwellings with three rooms and thirty families of well-to-do Muslims, Vellalas, Asari, Agamudaiyar and exceptionally a Pallan live in such spacious dwellings. About 27.86 per cent of the population live in the last category of dwellings.

Housing materials

61. Housing materials required for tiled and terraced houses are mostly brought from Madurai and Nilakkottai. The stone slabs, used for basement are obtained from the nearby quarries at Chekkan, Urani and Thengilipatti, nearly six miles away from the village. The bricks and tiles are available in Madura as well as in Samayanallur, and lime in Sholavandan. Sand for mortar mixture is also imported from Samayanallur, as the local sand is highly dusty and unsuitable for the purpose. The hut materials are locally available. Normally, the construction of the house costs from Rs. 150, as minimum for the hovels of Pallans and Chakkiliyans to Rs. 500 as the maximum for the normally big hut. The cost variation for the tiled houses is Rs. 1,000 to 2,500 and for the terraced and pucca houses (Karai veedu) it is Rs. 3,000 to 7,000. The high cost is due to the cost of transportation of materials as well as to the hiring charges for the masonry workers from outside.

Housing ceremonies

62. In the construction of their houses, the villagers are guided by certain traditional norms, some of which are basically scientific. In general, houses face either east or south and a few west also. North facing is normally avoided. In the same way facing the lanes, and temples is also purposely avoided. On unavoidable circumstances, only the entrance faces such inauspicious directions, while the main house is

designed to face east or south. These proscriptive rules are basically scientific, *viz.*, avoiding the north facing avoids north wind and lane-facing an unhygenic atmosphere. The temple facing is avoided due to the villager's inherent awe and fear towards gods and goddesses as well as to avoid desecrating the holy place by facing it.

The construction normally starts on an auspicious day. The digging of foundation starts after a pooja (worship) done at the 'Sani' direction. This worship is locally known as 'Thachehu', in which, to an image of Pillaiyar made out of turmeric paste, the traditional 'Deebarathanai' is made with lighted camphor. Fruits, split coconut along with sandal etc., are placed before it in a tray. Fruits are distributed to the workers and others assembled.

Such worships are done while setting up the door frames also. The frames are smeared with sandal and crimson powder, and to the upper frame, nine grains tied in a cloth are hung. To avoid evil eyes, a lime fruit is waved round the frames and thrown squeezed in the street. A few sacrifice a foul and the blood is smeared on the lower frames of the doors.

After the construction is over, the 'Graha-pravesam' (entering the new house) is celebrated. In well-to-do families, the Brahmin priest is invited to bless the house. He purifies the house by sprinkling the cow's urine mixed with milk, all over the house. In Muslim families, the Haji conducts prayers. On that day milk is boiled in a new earthen pot at the centre of the house, which then along with plantain fruit is served to the guests. On that day, the well-wishers, and relatives make few presents in the form of utensils to the occupants of the new house.

Furniture

63. The villagers are poor in the possession of furniture. In many houses, the living space is just enough for the occupants to move about with very little comfort, and stacking furniture in them would prove more a discomfort than otherwise. Even in the few houses possessing furniture, it may be a sagging cot or two and a rickety stool or chair. Costly items of furniture are the monopoly of the few rich Vellalas and Muslims. A countable few among them possess almirahs, table, bedstead and other costly items.

As regards the other consumer goods, many households possess only essential goods like chimney lamp, hurricane lantern etc. Luxurious articles like radio, and gramaphone, time-piece etc., are found in only two rich households of Pillai and Muslim. Sixteen households, including one Chakkiliyan, and one Pallan possess cycles. Most of the owners are students and mill workers. Another essential item possessed by many of the cultivators is the battery-torch light, which is highly useful for their supervision of crop during harvest season. Generally the villagers do not possess much furniture and consumer goods.

TABLE No. V

Possession of furniture

Caste/Community	No. of households possessing										
	Chimney light	Mirror	Bench	Local cot	Almirah	Stool	Chair	Table	Bed-stead	Wall-shelf	Easy-chair
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
HINDUS											
Vellalar	30	19	7	12	1	5	3	1	1	1	1
Asari	12	3	2	4	...	...	...	...	...	...	...
Agamudaiyar	2	2	1	2	...	...	...	...	...	...	...
Pandithar	1	...	...	...	...	...	...	...	...	...	...
Ekali	1	...	...	...	...	...	...	...	...	...	...
Pallan	33	8	3	5	...	1	...	...	...	...	...
Chakkiliyan	15	3	...	1	...	...	...	...	...	...	...
MUSLIMS											
Rowther	11	14	4	7	...	...	1	1	1	4	...
Pattani	12	10	10	9	1	8	4	4	...	...	...
CHRISTIANS											
Roman Catholic	1	1	1	1	...	...	...	...	...	...	...
Total	**118**	**60**	**28**	**41**	**2**	**14**	**8**	**6**	**2**	**5**	**1**

TABLE No. VI

Material culture—Furniture and consumer goods acquired in last five years

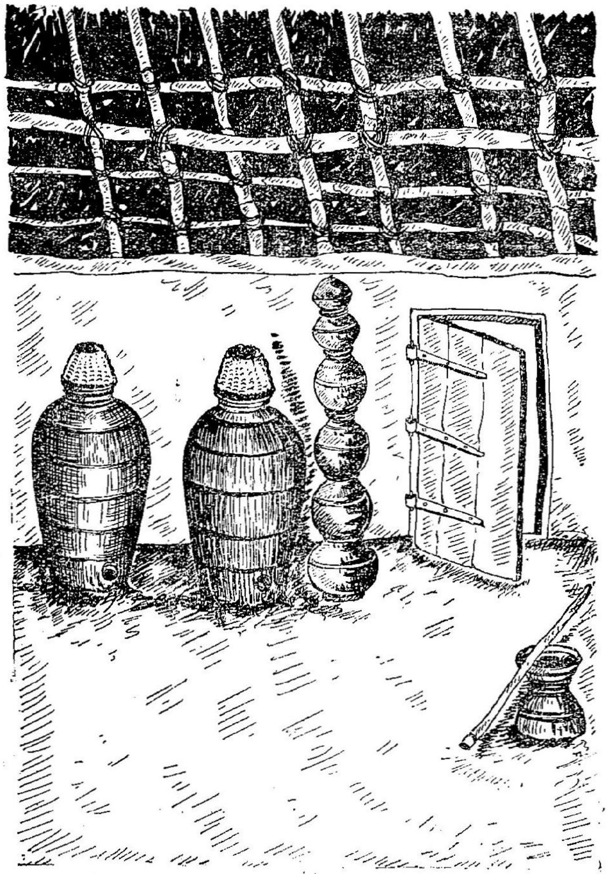
Caste/Community	No. of households which have acquired furniture in the last five years						No. of households which have acquired consumer goods in the last five years				
	Wall-shelf	Local cot	Time-piece	Bed-stead	Bench	Easy chair	Hurricane lantern	Radio set	Electricity	Bicycle	Battery torch light
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
HINDUS											
Vellalar	...	4	1	...	...	1	...	—	3	2	9
Asari	...	1	...	...	...	...	1	...	...	...	1
Agamudaiyar	...	...	...	...	...	...	...	...	...	...	...
Ekali	...	...	...	...	...	...	...	...	...	...	...
Pandithar	...	...	...	...	...	...	...	...	...	...	...
Pallan	...	4	...	...	3	...	2	...	...	1	3
Chakkiliyan	...	1	...	...	...	...	2	...	...	1	...
MUSLIMS											
Rowther	1	...	...	1	...	...	...	1	6	3	4
Pattani	...	...	...	...	...	...	...	...	...	1	2
CHRISTIANS											
Roman Catholic	...	1	...	...	1	...	...	...	...	1	...
Total	**1**	**11**	**1**	**1**	**4**	**1**	**5**	**1**	**9**	**9**	**19**

TABLE No. VII

Material culture – Possession of consumer goods

Caste/Community	No. of households possessing							
	Hurricane lantern	Petromax or Hazak	Battery torch light	Gramaphone	Bicycle	Radio set	Electric light	Chimney light
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
HINDUS								
Vellalar	27	20	16	1	6	...	3	7
Asari	6	10	1	...	...	...	...	...
Agamudaiyar	3	1	1	...	...	...	...	1
Ekali	...	1	...	...	...	...	...	...
Pandithar	1	1	...	...	...	...	...	...
Pallan	13	32	3	...	1	...	...	...
Chakkiliyan	3	15	...	...	1	...	...	...
MUSLIMS								
Rowther	17	4	7	...	5	1	6	7*
Pattani	10	12	4	...	2	...	...	...
CHRISTIANS								
Roman Catholic	1	1	...	...	1	...	...	...
Total	**81**	**97**	**32**	**1**	**16**	**1**	**9**	**15**

64. Utensils, commonly used by the villagers are made of aluminium, copper and brass. Normally utensils in a house may include a tumbler or two, made of aluminium or copper, a few enamel or aluminium eating plates, and a drinking vessel known



Earthen bins for storing grains

as 'Sembu'. For cooking purposes the villagers use earthen wares and the popular belief among the villagers is that food prepared in these vessels tastes better. For storing water, brass pots known as 'Seppu kudam' are used. In rich Pillai and Muslim houses, large utensils known as 'Thecha' are found. These are used for cooking large quantities during festive occasions. A common article found in almost all the cultivator households is the 'Kuthiru'. It is a large earthen jar of 5′ height used for storing grains. The metallic wares are commonly bought in the shops at Madura, Sholavandan etc., or sometimes from the street hawkers who occasionally visit the village. The earthen wares also are not locally

Wooden mortar and pestle

prepared and potters from the nearby village quite often visit the village to cater to the villager's need.

Dress

65. The clothing of the villagers is unsophisticated and simple. Men gird their loins with dhothi and wear shirts to cover their upper portion. But while in their fields and workspot, they wear no shirts, instead have a towel tied round their head. On other occasions they place the towel over their shoulder. Leather chappel is the common foot wear for them. A slight variation is discernable in the dressing pattern of the Muslims. Their menfolk wear handloom 'Kailies' (Sarongs) instead of dhothi, which is tightened to the waist, with broad leather or elastic belts. Young men among them wear shirts, while the aged wear 'jippa' a long sleeved colarless shirt. Most of them cover their head with skull cap, and tender short beards.

The Hindu women folk wear sarees and blouses. The aged among them wear no upper garment and cover their breast with upper end of the saree. The saree for the daily wear is hand woven, dark in hue mostly red, dull green and dark blue and eight or nine yards in length. On festive occasions, they use silk dress materials. Muslim women differ from Hindus in their dressing. Like their menfolk they wear sarongs. But these are made of coloured materials with floral designs. As upper garment, they wear a loose, long sleeved bodice. To cover their head, they use a long piece of cloth which is tucked in the right hip side of the sarong and crosses over the bodice. At the sight of a male stranger, they cover their head with this piece.

Young boys wear shirts and shorts. Young girls wear long skirts and blouses, while grown up girls wear half-saree (Thavani) over and above the skirt and blouse, which partly covers the skirt and passes over the blouse. The villagers have their garments stitched in Samayanallur, Sholavandan or even Madura, as there is no tailor available locally.

Clothing standard

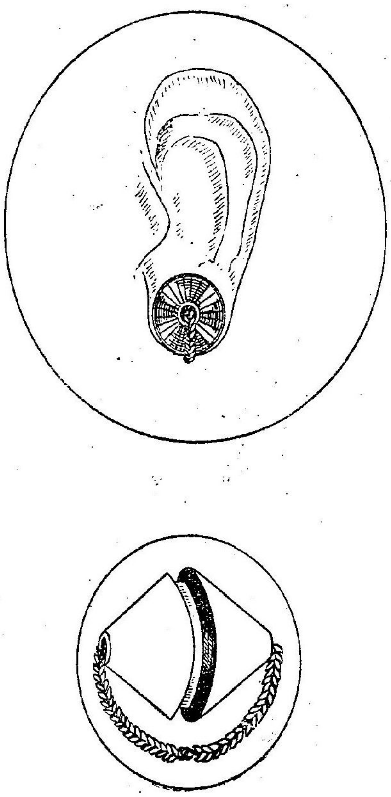
66. From the material the villagers use, and the expenditure they incur on clothing, one could say that their clothing is of sub-standard. Most of the villagers use cheap handloom products; a dhothi costs Rs. 4 to Rs. 8 and a saree Rs. 6 to Rs. 10. Their purchases are annual or sometimes biannual, done only during festival occasions. On an average a cultivator spends Rs. 10.59 per month, an agricultural labourer Rs. 4.44, a business man Rs. 2.89 and so on. The average monthly expenditure on clothing incurred by various occupational groups in the village is shown below:

	Rs.	nP.		Rs.	nP.
Religious worker	10	43	Factory worker	6	33
Photographer	12	50	Blacksmithy	4	17
Vettiyan	12	50	Cycle shop worker	4	17
Tea shop owner	8	33	Power-house worker	8	33
Manager	12	50			
Business	2	89	Carpenter	4	59
Agent	3	33	Mason	2	00
Cultivator	10	59	Mill worker	10	46
Lease cultivator	7	25	Cooly	3	80
Shepherd	3	34	Watchman	4	17
Agricultural labourer	4	44	Servants	5	61
			Dhoby	1	33

It is seen from the above figures, that the highest annual expenditure on clothing by a family is Rs. 150 the minimum being below Rs. 20. With this meagre amount one cannot expect a better standard in clothing. Normally the villagers both men and women get two sets of dresses with this amount in a year.

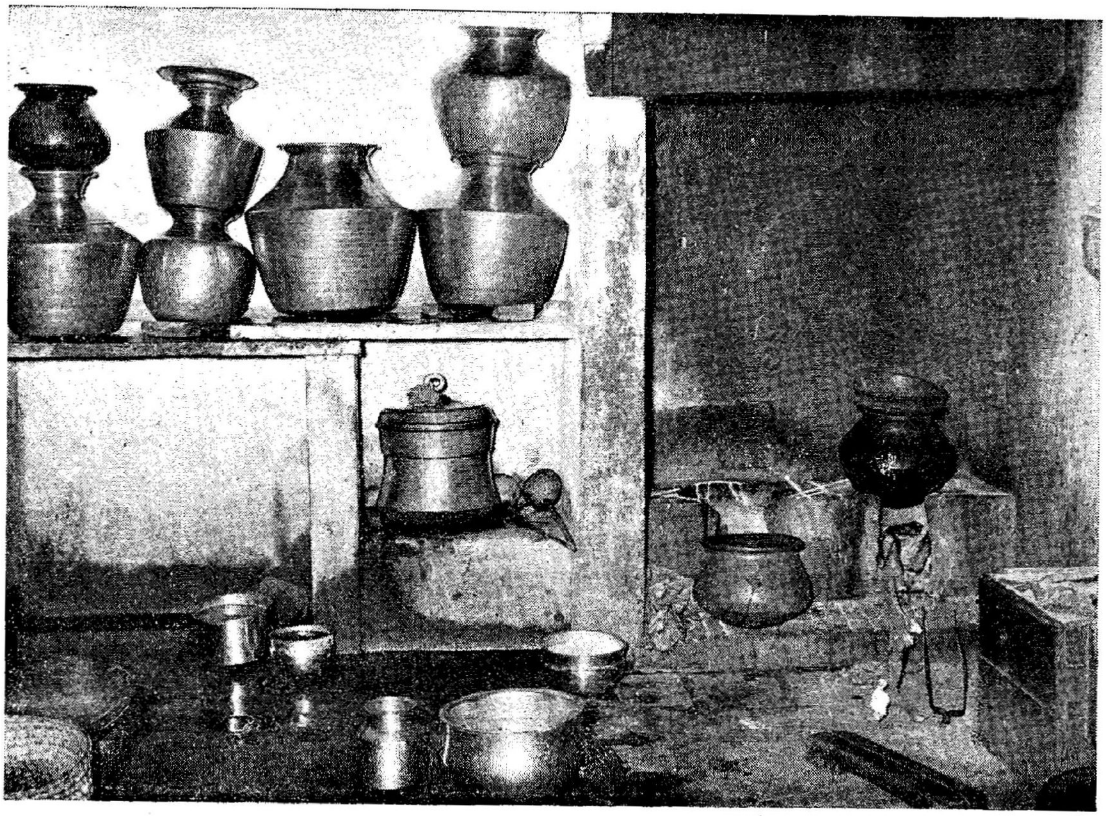
Ornaments

67. Every woman in the village, rich or poor, has a taste for ornaments. Of course, among the well-to-do Vellala or Muslim in the village, the taste is explicit in the variety of ornaments as against, the cheap ornaments of beads and glasses, or imitation ornaments of lesser metals that adorn the necks of the poor Harijans and others. Their variety is profuse



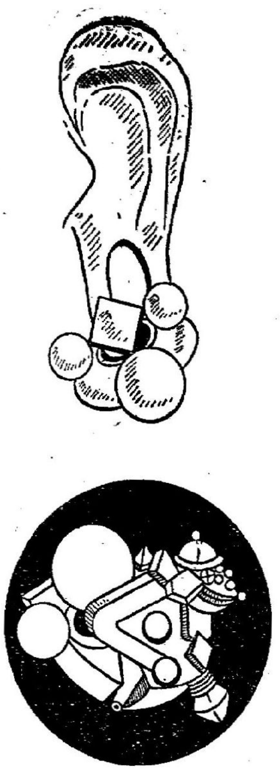
Ear ornament—Katholai worn by Palla women

and every part of the body has a distinctive set of ornaments. The ear ornaments common among the womenfolks of the village are the Thodu, Onnappu, Koppu for elderly woman, and Thodu and Lolakku for young girls. The former are a set of studs worn on the different parts of the ear, while the Lolakku is an oscillating ornament attached to the Thodu

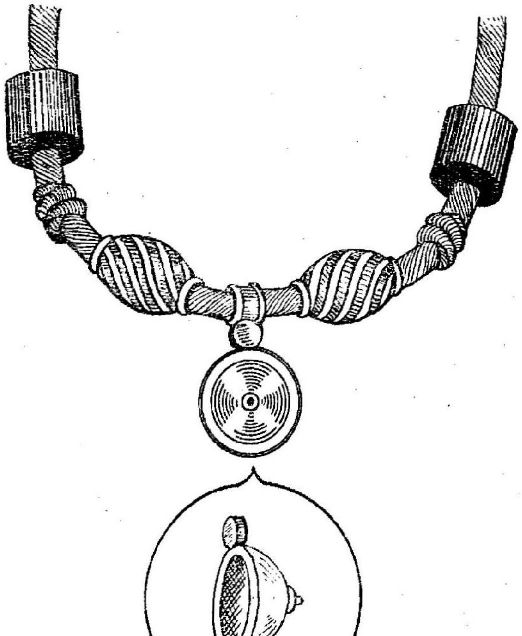


The interior of a kitchen.

A street scene - Cattle tethered outside the house, spoil the street.



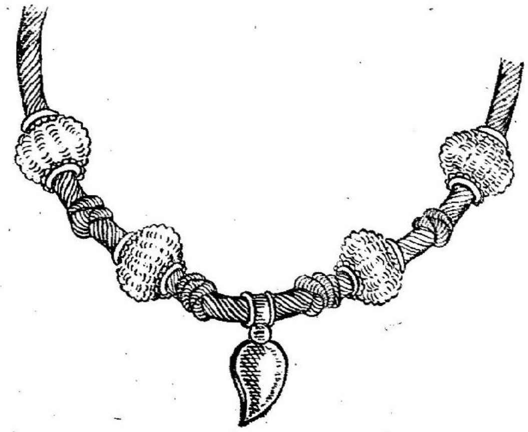
Ear ornments: Thandatti and Pampadam.



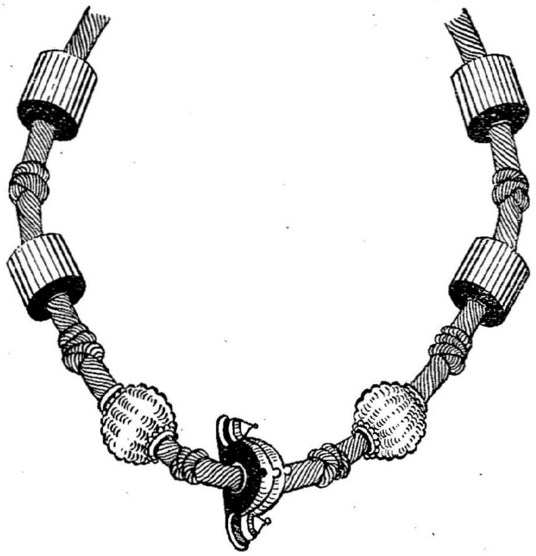
The Pottu Thali,/ the wedlock chain of Chakkiliyans

The Thali worn by Pallar women

The red bead necklace worn by Muslims



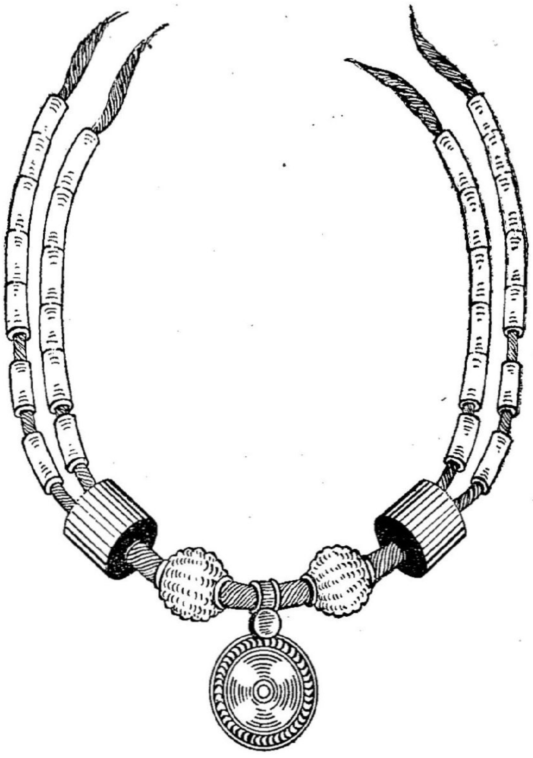
The Thali of Asari women



Thali worn by Vellala women

Thali worn by Muslim women

especially worn by young girls. The aged women among Vellalas wear thick conservative ornaments like Thandatti and Soudi. These are multi-shaped *viz.*, global, round, square and octagon shaped, stuffed with lacquer and gold plated. Muslim women wear a distinctive set of ear ornaments, known as 'Katholai'-small rings, on the edge of the ears from top to bottom. The poor, including the Harijans wear trinkets. Gold or silver bangles are worn by those who can afford to, while others go in for glass or plastic bangles. It is not uncommon for the village women to swarm round the bangle hawker who makes an occasional visit during festival days. The nose ornament is known as Mukkuthi (nose stud). Round their necks they wear Pathakkam, and Addigais-necklaces studded with stones, and chains made of gold. Married women wear Thali a spectacular



The bead chain worn by Chakkiliya women

ornament indicating their married stage, which is held as a sacred ornament. It is a gold badge intagliated with the image of god, or the Hindu sacred symbol 'OM' which is fastened to a saffron cord. Muslim women wear a chain of small black beads which symbolises the 'Thali'.

The leg ornaments are few in kind. They are kolusu (Anklet) and minchi. These are made of silver. Muslim women do not wear minchi, which is a spectacular ornament worn on toes by Hindu married women. Apart from these lists of ornaments, people wear Thayathu (Talisman). These are made of silver or some base metal and contain metal leaf written with manthras. Thayathu worn by Muslim children is intagliated with the image of crescent.

Another notable feature is the (*Pottu*) a crimson mark worn by married womenfolk. It is a specific symbol adorning the married women's forehead, which she removes at the death of her husband.

Food habits

68. With the prominence of paddy fields in the village, rice constitutes the staple diet of the villagers. Among other grains, Cholam is said to be consumed by 14 per cent of the households and grains like wheat and ragi are rarely consumed. By practice all the households are non-vegetarians. However, the intake of meat is less frequent, and normally they consume non-vegetarian food once in a week. Among Muslims meat consumption is rather high since by practice Muslims are very good mutton eaters. There is no mutton stall in the village and the villagers purchase meat at the weekly shandy at Daffador. On an average a cultivator spends Rs. 4 per month on meat and an agricultural coolie Rs. 1.54. Fish is the only substitute for meat in the village. But the villagers do not buy fish in the market but catch them in the nearby tanks. The common vegetables largely used by the villagers are brinjals, pot-guard, tomato etc., and rich vegetables rarely substitute their meals. Onion is the most common ingredient in their meals. The average monthly expenditure on vegetables by a cultivator family amounts to Rs. 7.37 and Rs. 3.40 by a labourer household. The rate of consumption of dhall is low even among well-to-do cultivators. On an average, a cultivator family spends Rs. 1.54 on dhall per month while an agricultural labourer family spends only half of this amount. Milk is used in smaller quantity by the villagers. Normally, they take it with coffee or tea and the average monthly expenditure on it hardly exceeds Rs. 3. Those who rear milch cattle, sell their milk to the local tea stalls. Ghee is the rarest item and found used only during festival occasions. The villagers generally use gingelly oil as cooking media and a few others use coconut oil also.

Coffee and tea are the popular beverages among the villagers of Thiruvalavayanallur and a sizeable proportion is spent on these items. Drinking morning tea or coffee is an usual habit in many families and evening tea only among a few rich. The rate of consumption of coffee and tea, it is said, has increased in the decade. As an old man puts it, coffee and tea have taken the place of liquors and the manual labours are more addicted to it than anybody else. Table No. VIII gives the diet and food habits of the communities in the village.

TABLE No. VIII

Diet and food habits of communities

Caste/Community	Total No. of house-holds	No. of vegetarian house-holds	No. of Non-Vegetarian households.	Households taking: Rice	Wheat	Grains other than rice or wheat	Roots including tapioca	Frequency of meals: One meal a day	Two meals a day	Three meals & more a day
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
HINDUS										
Vellalar	38	...	38	38	...	9	...	...	1	37
Asari	12	...	12	12	...	...	...	...	...	12
Agamudaiyar	3	...	3	3	...	1	...	...	...	3
Ekali	1	...	1	1	...	...	...	...	...	1
Pandithar	1	...	1	1	...	...	...	...	...	1
Pallan	33	...	33	33	...	1	...	...	3	30
Chakkiliyan	16	...	16	16	...	...	...	...	...	16
MUSLIMS										
Rowther	22	...	22	22	...	8	...	...	2	20
Pattani	12	...	12	12	...	1	...	...	1	11
CHRISTIANS										
Roman Catholic	1	...	1	1	...	1	...	...	...	1
Total	139	...	139	139	...	21	...	...	7	132

Frequency of meals

69. As regards the frequency of meals, 95 per cent of the families report having three meals a day. But this can hardly be taken as three square meals, as the normal practice for the villager is to break his fast in the morning with a cup of coffee and hot tiffin like Iddly, Dosai, etc., among the rich and middle class and among poor invariably with a bowl of cold rice gruel (Pazayathu). The mid-day meal is again either cold rice or hot rice, the latter being the fortune of the rich and middle class. Mostly the agricultural workers and other daily coolies have only cold rice which they carry with them when they go to their fields and work-spots. But the evening always have burning ovens in every house, only when most of the daily wage earners buy the things for their meal from their wages for the day. Even among other cultivator households, it is the probable time for the housewife to attend to the kitchen after assisting her husband in the field. The night meal often goes with rice and sambar (a gravy of vegetables) and sometimes with mutton or fish curry. In poor households the rice may be supplemented only with a side dish of chutney (a compound of coconut, chilly, tamarind and salt to taste).

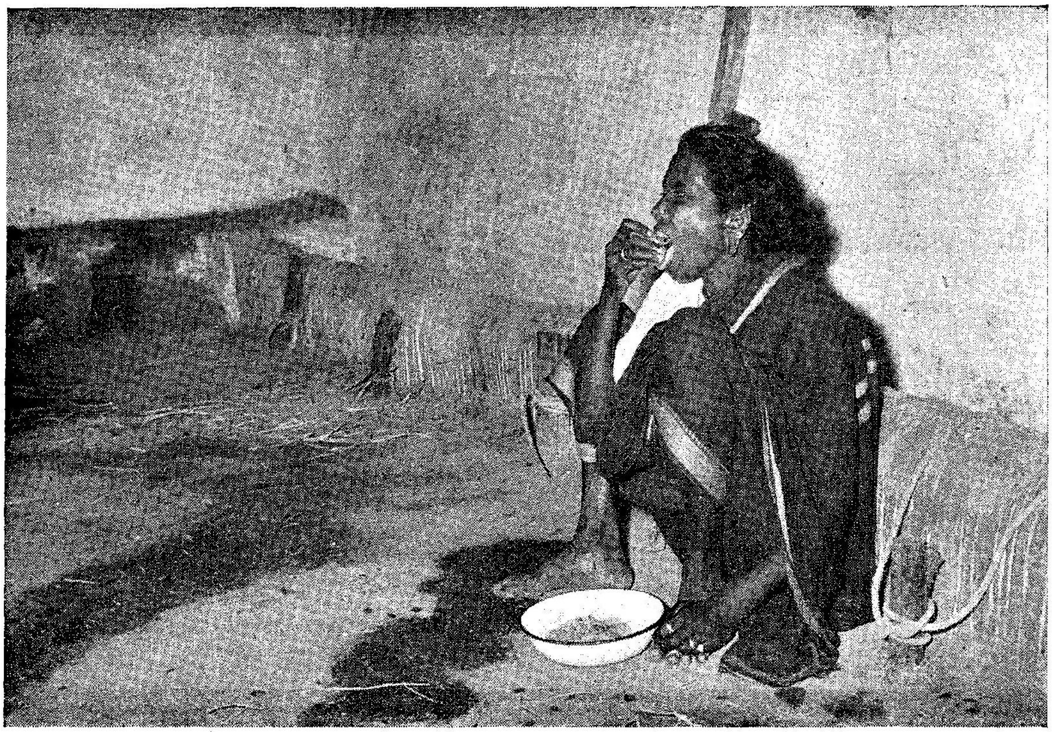
Prohibited food

70. Though, the villagers take non-vegetarian diet, eating the fleshes of certain animals is socially proscribed. Some of these have religious objections. For example cow is a revered animal for Hindus. So a devoted Hindu is prohibited from eating its flesh. All the caste Hindus in the village abstain from pork, beef, cow-meat etc. Muslims have a religious aversion to pig and so do not eat pork. A few other households among Muslims also show a sentimental objection to eat a species of fish known as 'Thirukkai.' The Scheduled Caste Pallans and Chakkiliyans treat no flesh as prohibited. The Chakkiliyans, it is said, eat even the carcass of animals and have the right over the dead animals in the village. Table No. IX shows the foods and drinks prohibited to the different communities.

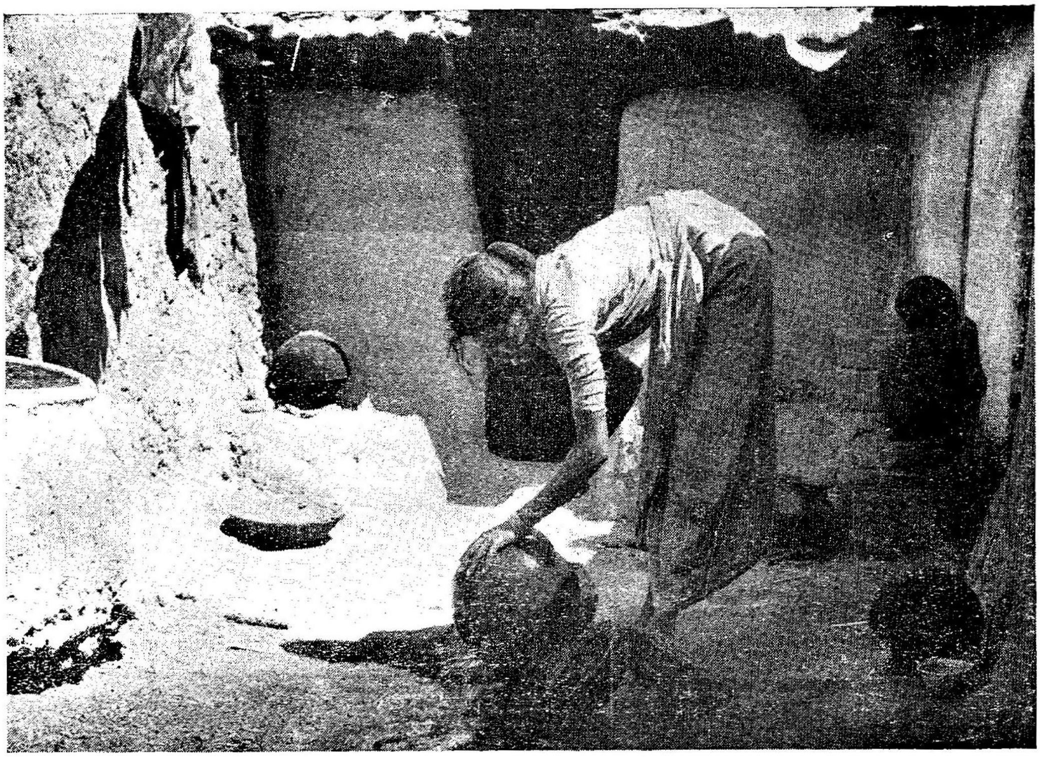
Table No. IX

Prohibited foods and drinks

Caste/Community	No. of households reporting as prohibited taking				No. that did not report any food to be prohibited	No. that did not report any drink to be prohibited
	Pork	Pork and Thirukkai fish	Cow and Pork	Cow, Pork and Thiruk-kai fish		
(1)	(2)	(3)	(4)	(5)	(6)	(7)
HINDUS						
Vellalar	...	...	38	...	...	...
Asari	1	...	10	...	1	...
Agamudaiyar	...	...	3	...	...	...
Ekali	...	...	1	...	...	...
Pandithar	...	...	...	...	1	...
Pallan	...	...	...	...	33	...
Chakkiliyan	...	...	...	...	16	...
MUSLIMS						
Rowther	15	6	...	1	...	...
Pattani	10	2	...	...	...	...
CHRISTIANS						
Roman Catholic	...	...	1	...	...	...
Total	26	8	53	1	51	...



Not a good dining room. A Pallan woman takes her food in the cattle shed.



A note on the hygiene—cleansing the vessels etc., are done right in front of the house.

A sub-standard dietary pattern

71. It is no exaggeration to say that under-feeding and periodic starvation is the rule in the village. Except the well-to-do and the middle class, the agricultural workers are subject to half starvation during the lean period. Even during harvest, they have no surplus means to enrich their food. The normal diet of the people contains too much of rice and pulses occupy only secondary importance. Vegetables rich in protein and fat are not conspicuous, and meat and fish, are consumed in small quantity. It is estimated, that on an average, a hard manual worker like an agriculturist needs 2,800 to 3,000 calories per day. But the intake of calories in an average food of the worker in the village may not exceed even 2,000 calories. The intake of protein is also less. This is because people consume extremely small quantities of milk and animal proteins. According to the food survey of 1961 Census, the per capita consumption of milk in Madurai district is 1.4 ozs. The consumption rate may be still lower in the village as the majority of villagers spend less than Rs. 3 per month on milk. The meat consumption may be less than 0.50 oz. Thus the diet of an average villager is highly imbalanced and sub-standard in nutritional value.

Health and sanitation

72. The general health condition of the villagers is rather poor. This arises from the malnutritious dietary pattern and the insanitary conditions of the villagers. It is true, the village has a healthy and hygienic physical setting with vast areas of field, and groves around it. But this is contrasted by congestion in the inhabited area, where houses cluster in an irregular pattern, forming no proper street system. The conditions are worse in cheris, where amidst the filth and squalor, the hovels stand crammed wall-to-wall in a limited space of less than even two acres. The Pallans and Chakkiliyans live there along with their cattle, pig and poultry.

The village lacks many sanitary provisions. Houses have no bathroom or latrine facilities. For bathing they generally go to tank or to the well. They ease themselves in the open air, in fields and tankside but with the large litter of swines around, the problem of removing the night soil never arises. Drainage is conspicuous by its absence in the village. However, in few houses, a crude form of drainage is found; a small channel way is constructed to take the kitchen washing and other waste water into an improvised pool outside the house, in which an earthen jar is buried to collect the sullage water. This is emptied as and when it gets filled up. But this has its own drawbacks. In many houses, these sullage pools prove to be an ideal breeding ground for mosquitoes. In houses, where even this crude drainage is absent, the housewife does all her washing in the open courtyard, and the putrid water freely finds its way right into the street. In cheris, for want of space, the washing of kitchenware, sometimes bathing even are done right in the common courtyard which is shared by all the households. Apart from these, cattle and poultry are the other causes for insanitation, especially in cheris. If one happens to visit the cheri, the grunter greets him and at the careless movement of the visitor splashes the muddy dust on his clothes in its frantic run at the sight of him.

But for these handicaps at the civic level, the attitude towards the personal, and domestic cleanliness is appreciable. The villagers take bath daily and sometimes even twice a day — one in the early morning and the other in the evening after their work. As cleaning agents they use soap and soap nut powder and the latter is most common. They launder their clothes once in a fortnight, and there are separate washermen for the Muslims, high caste Hindus, Pallans and Chakkiliyans. Table No. X gives the material habits of the villagers.

The villagers take much care in their domestic cleanliness. It is the bounden duty of the housewife to sweep the house, sprinkle cow-dung solution in front of the house and courtyard and draw 'Kolam' (drawing designs by chunnam powder) on the floor. In almost all the huts including that of the Muslims the floor and wall are smeared with cow-dung solution every now and then, which they do as an act of purifying the house. Apart from these, the daily core of a housewife includes the cleansing of utensils.

Moreover, the attitude of the villagers towards cleanliness is ritualistic also. Both Hindus and Muslims equally emphasise in observing pollution after birth, puberty etc., which lasts for fifteen days or so. The polluted person is never allowed to touch the wares used by other members, until the termination of pollution. On termination day, the house and household articles are cleaned. A woman in her monthly period is considered to be in a state of uncleanliness and her making freely with other people, or entering the holy place is also prevented.

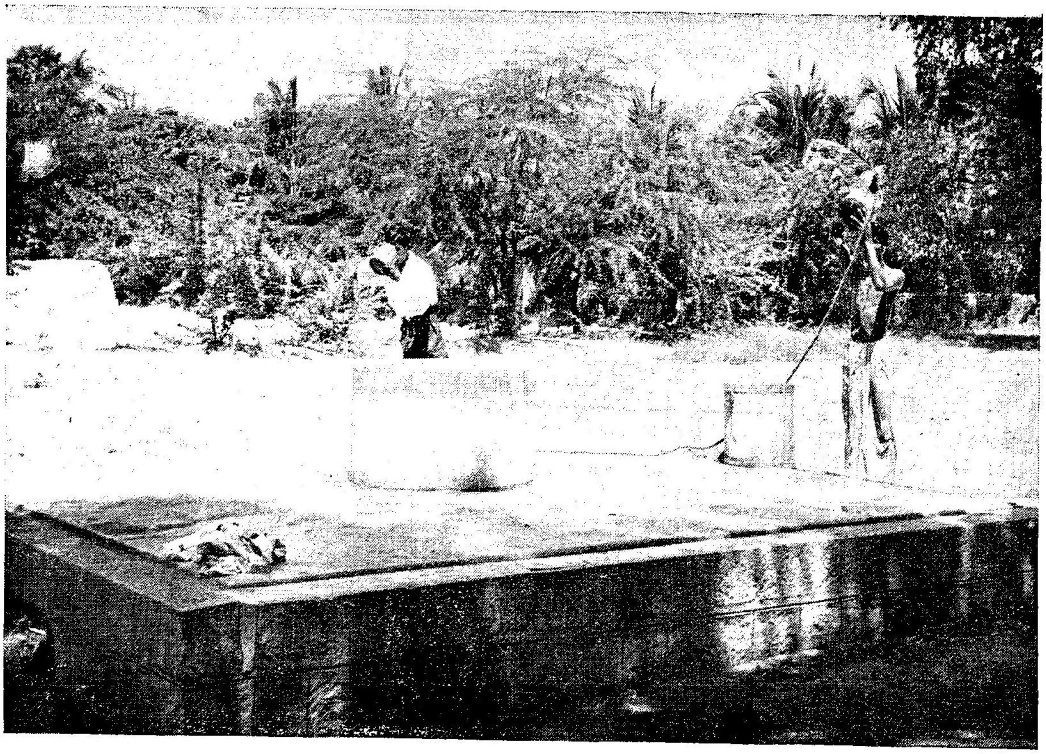
TABLE No. X

Material culture - habits

Caste/Community	No. of households that use mosquito curtain having monthly income of			No. of households that do not use mosquito curtain having monthly income of			No. of households that use toilet/washing soap having monthly income of		
	Rs. 101 & above	Rs. 51 - 100	Rs. 50 or less	Rs. 101 & above	Rs. 51 - 100	Rs. 50 or less	Rs. 101 & above	Rs. 51 - 100	Rs. 50 or less
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
HINDUS									
Vellalar	1	...	...	4	13	20	5	13	18
Agamudaiyar	...	...	...	1	1	1	1	1	1
Ekali	...	...	...	...	...	1	...	...	1
Pandithar	...	...	...	...	...	1	...	...	1
Asari	...	...	...	...	3	9	...	3	9
Pallan	...	...	...	1	5	27	1	5	27
Chakkilian	...	...	...	...	1	15	...	1	15
MUSLIMS									
Rowther	...	...	1	3	7	11	3	7	10
Pattani	...	...	...	...	5	7	...	5	6
CHRISTIAN									
Roman Catholic	...	...	...	...	1	...	...	1	...
Total	1	...	1	9	36	92	10	36	88

Caste/Community	No. of households that do not use toilet/washing soap having monthly income of			No. of households that send clothes to washerman having monthly income of			No. of households that do not send cloths to washerman having monthly income of		
	Rs. 101 & above	Rs. 51 - 100	Rs. 50 or less	Rs. 101 & above	Rs. 51 - 100	Rs. 50 or less	Rs. 101 & above	Rs. 51 - 100	Rs. 50 or less
	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)
HINDUS									
Vellalar	...	...	2	5	13	20	...	...	...
Agamudaiyar	...	...	...	1	1	1	...	...	...
Ekali	...	...	...	...	...	...	...	...	1
Pandithar	...	...	...	...	...	1	...	...	...
Asari	...	...	...	...	3	9	...	...	...
Pallan	...	...	...	1	5	26	...	...	1
Chakkiliyan	...	...	...	...	1	14	...	...	1
MUSLIMS									
Rowther	...	...	2	3	7	12	...	...	...
Pattani	...	...	1	...	5	7	...	...	...
CHRISTIAN									
Roman Catholic	...	...	...	...	1	...	...	...	...
Total	...	...	5	10	36	90	...	...	3

A drinking well in the village. Now an overhead tank has been constructed.



A healthy habit of bathing away from the well.

Diseases

74. Malnutrition, and insanitary conditions impair the villager's health to a large extent. From their necrology it is understood, that causes other than natural claim 77.2 per cent of the total mortality. It is not paradoxical to assume that the causes of death in the village are imperfectly recorded. This is because, the statistics recording the disease are collected by the local Village Munsiff whose degree of accuracy regarding the cause of death is so low, that for doubtful cases he has some omnibus headings. Deaths under 'swelling' may be due to Mycetoma, a fungus disease. It is commonly known as 'Madurai Foot'. Its general symptom is the swelling of foot which eventually leads to ulceration, rupture and discharge of fluid. The patients succumb to this after a severe physical torture. Respiratory diseases have claimed 14 out of 114 deaths in the village. The commonest among the respiratory diseases are asthma and tuberculosis, whose prevalence may be due to insanitary conditions in the village. Besides these, paralysis. anaemia, dysentery, etc., have claimed some deaths.

Epidemics like Cholera and small pox have also claimed three deaths. These are occasional visitors, and their occurrence is to be traced to the spread of infection by pilgrims resorting to the festivals at Rameswaram, Madurai and Palani. Madurai being nearer to the village, the epidemics spread to the village easily. Secondly, being mostly agricultural labourers, the villagers move from place to place during harvest season. Immunization of the people by anti-cholera inoculation and vaccination is done by the health authorities which to a greater extent has detered a heavy toll.

Malaria also occurs sporadically and its spread to a greater extent has been checked by the anti-malarial programme. The N.M.E.P. squad visits the village and spray D.D.T. and other deterents. They supply antimalarial pills to the villagers.

The villagers resort to local and crude medical care under the unqualified Vaidyans, who are more or less quack doctors. Obviously, their treatment is crude, mostly confined to some local medicinal herbs and plants, which quite often prove ineffective against complicated diseases. Being illiterate, and ignorant of the distinctive symptoms and nature of many complicated diseases, they diaognose most of these diseases, under a common omnibus diagnosis *viz*,. fever or so which leads to the danger of death by improper diagnosis.

Medical care

75. Hospital facilities are available in Madurai and Sholavandan. Under the Community Development Programme, a Primary Health Centre has been opened at Wadipatti. But people resort to allopathic treatment only when their local treatment fails and for simple fever and head ache etc., they always consult the local Vaidyars and not an allopathic doctor. At this rate 72 per cent of the households claim allopathic treatment and others mostly ayurvedic treatment. In case of confinement also, the villagers resort to the local unqualified Thais and nearly 95 per cent of the cases are attended to by them. Among a few well-to-do Vellalars and Muslims, the cases were referred to the hospitals in Madura and Sholavandan for confinement or for consultation. There is also a Maternity Assistant allocated for the village under the Community Project. But her visit, with long span interval seems to be of no use to the villagers. The medical care taken under different systems is given in Table No. XI.

TABLE No. XI

Medical care

Caste/Community	No. of maternity cases confined: In Hospital	By bringing doctor home	By qualified midwife at home	By un-qualified Thai at home	Without assistance at home	Ordinary medical treatment: Allopathic	Ayurvedic	Homeopathic	Combination of more than one system	Others	Medical consultation: In public hospitals or in dispensaries	In private hospitals or in dispensaries	By calling in physicians: Allopaths	Homeopaths	Others	Vaccination: At least once	Within the past six months
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)
HINDUS																	
Vellalar	1	6	...	54	...	26	9	...	...	...	26	...	...	...	...	131	10
Agamudaiyar	...	...	...	5	...	...	3	...	...	...	1	...	...	...	...	13	1
Ekali	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	1	...
Pandithar	...	...	...	...	1	...	1	...	...	...	...	...	...	...	...	2	...
Asari	2	1	...	18	...	7	5	...	...	...	7	...	...	...	...	39	...
Pallan	...	...	...	57	...	28	5	...	...	...	27	...	...	...	...	123	...
Chakkiliyan	2	2	...	21	...	10	6	...	...	...	10	...	...	...	...	60	1
MUSLIMS																	
Rowther	2	4	...	44	...	17	3	...	...	...	16	...	...	...	...	116	5
Pattani	4	2	...	26	...	11	1	...	...	...	11	...	...	...	...	47	1
CHRISTIAN																	
Roman Catholic	...	...	...	2	...	1	...	...	...	...	1	...	...	...	...	4	2
Total	11	15	...	227	1	100	34	...	...	...	99	...	...	...	...	536	20

CHAPTER III

POPULATION

Population trend

76. The 1961 Census has recorded a population of 685 *i.e.*, 329 males and 356 females for Thiruvalavayanallur Panchayat which includes Nagari village also. The enumerated population for Thiruvalavayanallur alone as per house-listing was 524 with 250 males and 274 females. The survey has recorded the village population at 542 with 263 males and 279 females. In the light of 1951 Census figures which had recorded a population of 640 with 316 males and 324 females — it would be evident that there has been a marked decline in population of this village during 1951–60 decade.

A scrutiny of previous census records for the village shows that such variations in population over decades are a normal feature and the following Table will show this.

Census year	Household	Males	Females	Total
1931	128	326	330	**656**
1941	135	337	349	**686**
1951	156	316	324	**640**
1962	139	263	279	**542**

The variations are not steady and tend to show deviation up and down. During 1951–61, the trend seems deep downward, the population having declined from 640 in 1951 to 542 during our survey. We cannot attribute this decline to any natural cause. In fact, during the past decade, the village has recorded a natural increase of 41 persons. This can be seen from the following birth and death record for the decade 1951–61.

Year	Birth	Death	Net increase
1951	16	5	+ 11
1952	17	14	+ 3
1953	16	12	+ 4
1954	14	14	...
1955	12	11	+ 1
1956	19	8	+ 11
1957	11	5	+ 6
1958	18	19	− 1
1959	14	10	+ 4
1960	17	15	+ 2
Total ...	**154**	**113**	**41**

Migration

77. When the registration of vital events indicate a clear natural increase to the tune of 6 per cent over 1951 population the actual enumeration has recorded a decline. This could be accounted for only by the factor out-migration. The villagers both Muslims and Hindus are highly mobile. This can be understood from the dwindling strength of these two communities at different Census counts.

Year	Muslims	Hindus	
		Scheduled Castes	Others
1931	164	218	274
1941	222	207	257
1962 (Survey)	167	183	188

During the three decades, a considerable proportion from Hindus and Muslims has emigrated from the village. Emigration attained considerable proportion after 1922, when a communal riot between

Muslims and Hindus broke out. Since then most of the Muslims left the village for good, to countries like Burma, Ceylon and Malaya. Moreover, the economic set - back, which resulted from the long litigation over the riot, drove away most of the well-to-do Muslims to Madura, Dindigul and other places to save their face from the ignominy set upon them. In addition to this the educated ones among Muslims migrated to towns and other places in search of employment. It is said, a good number of Muslims from the village are well placed in the Police and other administrative departments of the Government.

Unemployment was perhaps the major factor which has induced many among the Hindus to migrate from the village. Most of these were the landless people who migrated to the neighbouring towns like Madurai, Dindigul etc.

Sex-ratio

78. The sex-ratio in the village shows preponderance of females *i.e.*, 1,061 females for every 100 males. This high ratio of females seems to be a continuous feature since 1931. Following is the sex-ratio figures during the different Census enumerations.

Year	Males	Females	Sex-ratio per 1,000
1931	326	330	1,012
1941	337	349	1,035
1951	316	324	1,025
1962 (Survey)	263	279	1,061

This high female ratio is not unique and singular with this village. A study of neighbouring areas shows that the rural tracts of the Ramanathapuram, Madurai, Kanyakumari and Tirunelveli districts have preponderance of females. In Madurai district as a whole the rural areas have recorded sex-ratio at 1,011 females per 1,000 males. Apart from other reasons, the large scale migration of male members from these districts to places like Malaysia, Burma and Ceylon seems to account for this disparity to some extent.

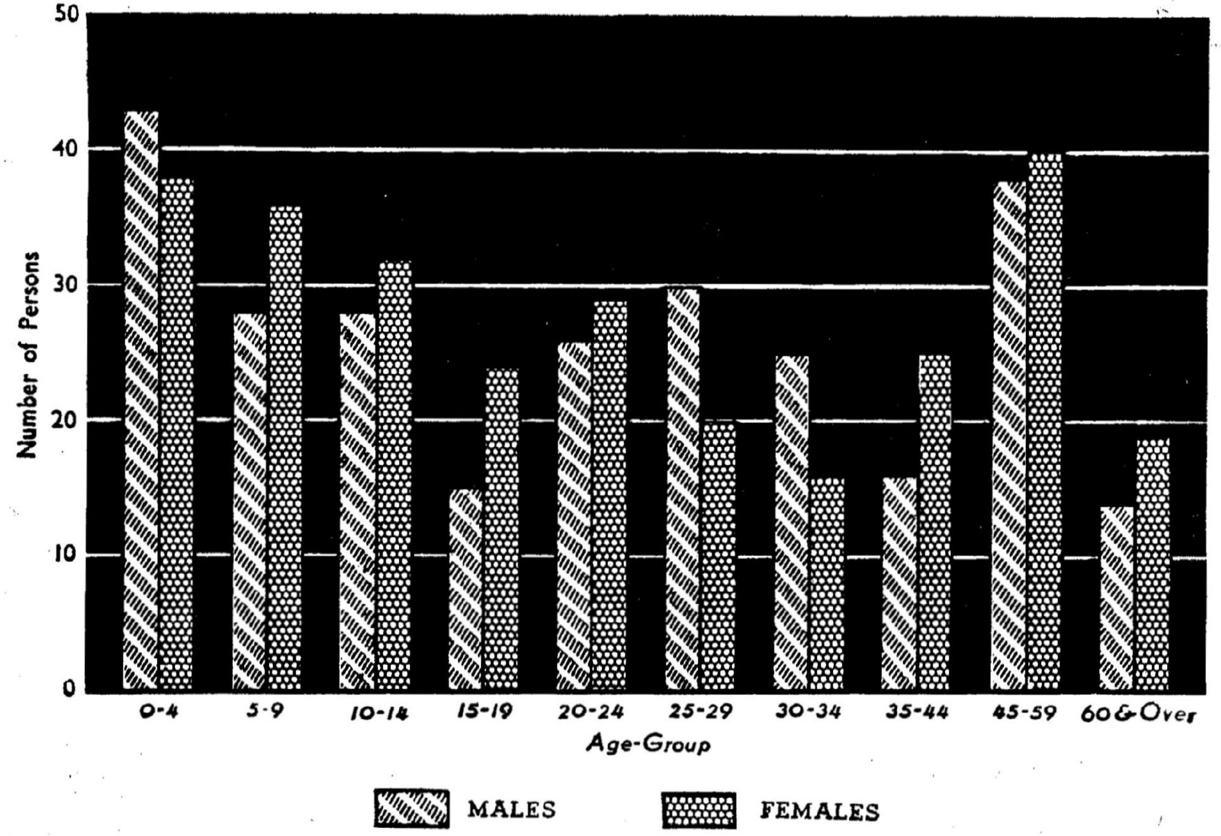
A detailed study regarding the position in the village shows that two factors might have contributed to this high proportion of females in the village population. They are (*i*) predominance of female births over male births and (*ii*) migration by men from the village. The high female component in the low age group *viz.*, 0–10 (1.042) will almost establish the first point while the very low male component in the age-group 35 years and over will prove the migration by men also contribute considerably for the high sex-ratio in the village. Apart from these two major reasons, the excessive female ratio can also be attributed to the lower death rate among women. This can be corroborated from the fact, that in the age group 60 and above, the female ratio is very high *i.e.*, 1,357 females for 1,000 males. 74 per cent of these females are widows. The following statement gives the age-wise sex-ratio.

Age group	Males	Females	Sex-ratio
(1)	(2)	(3)	(4)
0 – 4	43	38	884
5 – 9	28	36	1,286
10 – 14	28	32	1,143
15 – 19	15	24	1,600
20 – 24	26	29	1,115
25 – 29	30	20	667
30 – 34	25	16	640
35 – 44	16	25	1,563
45 – 59	38	40	1,053
60 & over	14	19	1,357

By community-wise it seems the female population predominates among Muslims, Pillais and Pallans. Among Pandithar and Dhoby, there are only females, and no males. Among other communities males are in excess. The following statement gives the community-wise sex-ratio.

Caste/Community	Sex-ratio per 1,000
HINDUS	
Vellalar	1,046
Asari	857
Agamudaiyar	857
Pallan	1,196
Chakkiliyan	935
MUSLIMS	
Rowther	1,034
Pattani	1,238
CHRISTIANS	
Roman Catholic	333

AGE STRUCTURE



Age structure

79. The age structure of the population, if represented in a pyramidical structure, is broad based which tapers gently upward except in two age groups *viz.*, (15 - 19) and (45 - 59). In the age group (15 - 19) the proportion is thinner. It is rather natural, that the rural age pyramids tend to be broader at the base and less full in the younger adult age groups. This high percentage of child population otherwise means a high fertility, and hence an increased dependency on the working population.

Fertility

80. The fertility rate of the village population can be indicated crudely but no doubt reliably by means of the child-woman ratio *i.e.*, the number of children in the age group 0 - 4 per 1,000 women in the reproductive age group (15 - 44). By this way, the child-woman ratio for the village works out to 710. Comparatively this is higher than the corresponding State figures for the rural areas *viz.*, 607 and the district figure which is only 599. High fertility rate is conspicuous among the labour class as that of the village. The main reasons often assigned to this are the sound physical fitness of women of this group as well as the absence of any recreational facilities for them, which stimulates procreation. One can substantiate this from the fact that of all the communities in the village, among the labouring sections especially among the Scheduled Castes of Pallans and Chakkiliyans, the fertility rate seems to be higher. The following is the child-women ratio for different communities in the village.

	Caste/Community	Child-woman ratio
HINDUS	Vellalar	714
	Asari	600
	Agamudaiyar	500
	Pallan	1,000
	Chakkiliyan	750
MUSLIMS	Rowther	545
	Pattani	417
CHRISTIANS	Roman Catholic	2,000

Marital status

81. Table No. XII classifies the village population by age and marital status.

TABLE No. XII

Age and marital status by different communities

Caste/ Community	Age-group	Total Population			Never Married		Married		Widowed		Divorced or separated		Unspecified status	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Vellalar	All ages	133	65	68	39	23	24	24	2	20	...	1	...	...
	0 - 4	20	12	8	12	8	...	...	...	...	...	...	...	...
	5 - 9	14	7	7	7	7	...	...	...	...	...	...	...	...
	10 - 14	12	7	5	7	5	...	...	...	...	...	...	...	...
	15 - 19	8	2	6	2	3	...	3	...	...	...	...	...	...
	20 - 24	18	10	8	9	...	1	7	...	1	...	...	...	...
	25 - 29	14	10	4	1	...	9	3	...	1	...	...	...	...
	30 - 34	6	2	4	...	...	2	4	...	...	...	...	...	...
	35 - 44	8	2	6	...	...	1	3	1	3	...	...	...	...
	45 - 59	24	8	16	1	...	7	3	...	13	...	...	...	...
	60 & over	9	5	4	...	...	4	1	1	2	...	1	...	...

TABLE No. XII *(Contd,)*

Age and marital status by different communities

Caste/ Community	Age-group	Total Population			Never Married		Married		Widowed		Divorced or separated		Unspecified status	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Asari	All ages	39	21	18	12	6	9	9	...	3	...	...	...	...
	0 - 4	6	3	3	3	3	...	...	...	...	...	...	...	...
	5 - 9	4	3	1	3	1	...	...	...	...	...	...	...	...
	10 - 14	5	3	2	3	2	...	...	...	...	...	...	...	...
	15 - 19	3	1	2	1	...	...	2	...	...	...	...	...	...
	20 - 24	2	2	...	2	...	...	...	...	...	...	...	...	...
	25 - 29	3	1	2	...	...	1	2	...	...	...	...	...	...
	30 - 34	5	2	3	...	...	2	3	...	...	...	...	...	...
	35 - 44	6	3	3	...	...	3	1	...	2	...	...	...	...
	45 - 59	4	2	2	...	...	2	1	...	1	...	...	...	...
	60 & over	1	1	...	...	...	1	...	...	...	...	..	...	
Agamudaiyar	All ages	13	7	6	3	2	3	3	...	1	1	...	...	...
	0 - 4	1	1	...	1	...	...	...	...	...	...	...	...	...
	5 - 9	2	1	1	1	1	...	...	...	...	...	...	...	...
	10 - 14	1	...	1	...	1	...	...	...	...	...	...	...	...
	15 - 19	...	...	...	...	...	...	...	...	...	...	...	...	...
	20 - 24	3	2	1	1	...	1	1	...	...	...	...	...	...
	25 - 29	...	...	...	...	...	...	...	...	...	...	...	...	...
	30 - 34	...	...	...	...	...	...	...	...	...	...	...	...	...
	35 - 44	1	...	1	...	...	...	1	...	...	...	...	...	...
	45 - 59	5	3	2	...	...	2	1	...	1	1	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...	...	...
Pandithar	All ages	2	...	2	...	...	...	...	...	1	...	1	...	...
	0 - 4	...	...	...	...	...	...	...	...	...	...	...	...	...
	5 - 9	...	...	...	...	...	...	...	...	...	...	...	...	...
	10 - 14	...	...	...	...	...	...	...	...	...	...	...	...	...
	15 - 19	...	...	...	...	...	...	...	...	...	...	...	...	...
	20 - 24	...	...	...	...	...	...	...	...	...	...	...	...	...
	25 - 29	...	...	...	...	...	...	...	...	...	...	...	...	...
	30 - 34	...	...	...	...	...	...	...	...	...	...	...	...	...
	35 - 44	...	...	...	...	...	...	...	...	...	...	...	...	...
	45 - 59	1	...	1	...	...	...	...	...	...	...	1	...	...
	60 & over	1	...	1	...	...	...	...	...	1	...	...	...	...

TABLE No. XII *(Contd.)*

Age and marital status by different communities

Caste/ Community	Age-group	Total Population Persons	Total Population Males	Total Population Females	Never Married Males	Never Married Females	Married Males	Married Females	Widowed Males	Widowed Females	Divorced or separated Males	Divorced or separated Females	Unspecified status Males	Unspecified status Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Ekali	All ages	1	...	1	...	...	...	...	...	1	...	...	...	...
	0 - 4	...	...	...	...	...	...	...	...	...	...	...	...	...
	5 - 9	...	...	...	...	...	...	...	...	...	...	...	...	...
	10 - 14	...	...	...	...	...	...	...	...	...	...	...	...	...
	15 - 19	...	...	...	...	...	...	...	...	...	...	...	...	...
	20 - 24	...	...	...	...	...	...	...	...	...	...	...	...	...
	25 - 29	...	...	...	...	...	...	...	...	...	...	...	...	...
	30 - 34	...	...	...	...	...	...	...	...	...	...	...	...	...
	35 - 44	...	...	...	...	...	...	...	...	...	...	...	...	...
	45 - 59	1	...	1	...	...	...	...	...	1	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...	...	...
Pallan (S.C.)	All ages	123	56	67	25	33	22	22	5	12	4	...	...	...
	0 - 4	23	9	14	9	14	...	...	...	...	...	...	...	...
	5 - 9	13	4	9	4	9	...	...	...	...	...	...	...	...
	10 - 14	15	6	9	6	9	...	...	...	...	...	...	...	...
	15 - 19	6	2	4	2	1	...	3	...	...	...	...	...	...
	20 - 24	8	1	7	1	...	...	7	...	...	...	...	...	...
	25 - 29	11	7	4	2	...	5	4	...	...	...	...	...	...
	30 - 34	11	8	3	1	...	7	2	...	1	...	...	...	...
	35 - 44	9	4	5	...	...	3	4	...	1	1	...	...	...
	45 - 59	15	12	3	...	...	6	1	3	2	3	...	...	...
	60 & over	12	3	9	...	...	1	1	2	8	...	...	...	...
Chakkiliyan (S.C.)	All ages	60	31	29	15	10	15	15	1	3	...	1	...	...
	0 - 4	12	8	4	8	4	...	...	...	...	...	...	...	...
	5 - 9	5	3	2	3	2	...	...	...	...	...	...	...	...
	10 - 14	7	3	4	3	4	...	...	...	...	...	...	...	...
	15 - 19	3	...	3	...	...	...	3	...	...	...	...	...	...
	20 - 24	4	...	4	...	...	...	4	...	...	...	...	...	...
	25 - 29	11	5	6	...	...	5	5	...	1	...	...	...	...
	30 - 34	9	7	2	1	...	5	2	1	...	...	...	...	...
	35 - 44	5	4	1	...	...	4	...	...	...	...	1	...	...
	45 - 59	3	1	2	...	...	1	1	...	1	...	...	...	...
	60 & over	1	...	1	...	...	...	...	...	1	...	...	...	...

TABLE No. XII *(Contd.)*

Age and marital status by different communities

Caste/ Community	Age-group	Total Population			Never Married		Married		Widowed		Divorced or separated		Unspecified status	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Rowther	All ages	120	59	61	34	30	22	22	3	9	...	...	...	...
	0 - 4	12	5	7	5	7	...	...	...	...	...	...	...	...
	5 - 9	21	9	12	9	12	...	...	...	...	...	...	...	...
	10 - 14	13	5	8	5	8	...	...	...	...	...	...	...	...
	15 - 19	11	7	4	7	3	...	1	...	...	...	...	...	...
	20 - 24	17	10	7	8	...	2	7	...	...	...	...	...	...
	25 - 29	8	5	3	...	...	5	3	...	...	...	...	...	...
	30 - 34	7	4	3	...	...	3	3	1	...	...	...	...	...
	35 - 44	7	2	5	...	...	2	4	...	1	...	...	...	...
	45 - 59	20	10	10	...	...	9	4	1	6	...	...	...	...
	60 & over	4	2	2	...	...	1	...	1	2	...	...	...	...
Pattani	All ages	47	21	26	13	14	8	8	...	4	...	...	...	...
	0 - 4	5	3	2	3	2	...	...	...	...	...	...	...	...
	5 - 9	5	1	4	1	4	...	...	...	...	...	...	...	...
	10 - 14	7	4	3	4	3	...	...	...	...	...	...	...	...
	15 - 19	8	3	5	3	5	...	...	...	...	...	...	...	...
	20 - 24	3	1	2	1	...	...	2	...	...	...	...	...	...
	25 - 29	2	2	...	1	...	1	...	...	...	...	...	...	...
	30 - 34	2	1	1	...	...	1	1	...	...	...	...	...	...
	35 - 44	5	1	4	...	...	1	2	...	2	...	...	...	...
	45 - 59	5	2	3	...	...	2	2	...	1	...	...	...	...
	60 & over	5	3	2	...	...	3	1	...	1	...	...	...	...
Roman Catholic	All ages	4	3	1	2	...	1	1	...	...	...	...	...	...
	0 - 4	2	2	...	2	...	...	...	...	...	...	...	...	...
	5 - 9	...	...	...	...	...	...	...	...	...	...	...	...	...
	10 - 14	...	...	...	...	...	...	...	...	...	...	...	...	...
	15 - 19	...	...	...	...	...	...	...	...	...	...	...	...	...
	20 - 24	...	...	...	...	...	...	...	...	...	...	...	...	...
	25 - 29	1	...	1	...	...	...	1	...	...	...	...	...	...
	30 - 34	1	1	...	...	...	1	...	...	...	...	...	...	...
	35 - 44	...	...	...	...	...	...	...	...	...	...	...	...	...
	45 - 59	...	...	...	...	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...	...	...

TABLE No. XII *(Concld.)*

Age and marital status by different communities

Caste/ Community	Age-group	Total Population			Never Married		Married		Widowed		Divorced or separated		Unspecified status	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Village Total	All ages	542	263	279	143	118	104	104	11	54	5	3	...	...
	0 - 4	81	43	38	43	38	...	...	...	...	...	...	...	...
	5 - 9	64	28	36	28	36	...	...	...	...	...	...	...	...
	10 - 14	60	28	32	28	32	...	...	...	...	...	...	...	...
	15 - 19	39	15	24	15	12	...	12	...	...	...	...	...	...
	20 - 24	55	26	29	22	...	4	28	...	1	...	...	...	...
	25 - 29	50	30	20	4	...	26	18	...	2	...	...	...	...
	30 - 34	41	25	16	2	...	21	15	2	1	...	...	...	...
	35 - 44	41	16	25	...	...	14	15	1	9	1	1	...	...
	45 - 59	78	38	40	1	...	29	13	4	26	4	1	...	...
	60 & over	33	14	19	...	...	10	3	4	15	...	1	...	...

Classifying the population into two broad categories of married and unmarried, it is found 51.85 per cent of the population has entered into marital status. Among them, women constitute a large proportion and account for 57.29 per cent. It is rather, natural, as everywhere in India, in Thiruvalavayanallur also, an unmarried girl past her nubile age is considered as a source of social obloquy to her family. The social and traditional customs also force the parents to hasten their daughters' marriages more than their sons. This results in early marriages among women even as early as at the age of 15-19. No one is found unmarried beyond that age among women in the village. It can be inferred from this that chances to impede early marriages such as higher female education, and social and religious proscriptions are also absent. In fact, girls are not sent to school after they attain puberty and parents are anxious to see them married at the earliest.

The incidence of early marriages are more among the Scheduled Castes than among high caste Hindus and Muslims. In these communities, marriages are sought early to increase the labour force of the family as these are only labouring communities. Unmarried girls at the age of 15-19 are found among Vellalas, and also among both the sections of Muslims. This is because, among these communities, marriage of a girl is more expensive and the problem of presenting a huge sum as dowry and presents to bride postpone early marriages.

The nubile age for boys lies at (25-29) age group. However, four boys have married earlier than that age and few others remain unmarried even after 35 years. There is one person remaining unmarried even after the age of 45. This may be a disqualified case, since celebacy even among men is socially disapproved, unless, dedicated to religious purposes or suffering from infirmity and diseases. Moreover, the social and religious customs extant among Hindu communities enjoin upon a man begetting a son to perform the funeral rites and other obsequies, to save his soul from eternal disaster.

Widowhood

82. There are 11 widowers and 54 widows in the village. The large number of widows in the village is due partly to the custom of early marriage and partly to the disparity which often exists between the ages of

husband and wife, but most of all, to the social disapproval of widow remarriage among the higher classes. Though there is no incidence of child marriage at present, quite a large number of the older members of this generation have married at their tender ages. Even now, girls are given in marriage as early as the age of 15 without taking into account sometimes her physical inability to attain motherhood at such an early period. The marriage of young girls with grown up men leaves a wide disparity in age. Normally a disparity of 7 to 10 years is found between quite a large number of couple, in certain cases this disparity being even higher. In such cases men predecease women. The social disapproval of widow remarriage among communities like Pillais, Asaris etc., is socially proscribed. Young widows even in their twenties or thirties among Vellalas are subjected to widowhood by the traditional communal custom. There are two such young widows in the Pillai community. Even among those who allow this marriage, widows in their forty or so often remain single in the interest of their children.

The following statement indicates the number of widowers and widows in various age groups and the respective proportion to the total ever married males and females.

Age group	Males			Females		
	No. of ever married males	No. of widowers	Percentage	No. of ever married females	No. of widows	Percentage
(1)	(2)	(3)	(4)	(5)	(6)	(7)
0-14	...	...	...	...	...	...
15-29	30	...	...	61	3	4.92
30-44	39	3	7.69	41	10	24 39
45-59	37	4	10.81	40	26	65.00
60 & over	14	4	28.57	19	15	78.95
Total	**120**	**11**	**9.17**	**161**	**54**	**33.54**

Widowers constitute 9.17 per cent of the ever married males and widows 33.54 per cent of the ever married females. The incidence of widowhood is high at the higher age-groups, especially among females. From 4.92 per cent in the lower age group *viz.*, 15-29 it reaches 78.95 per cent at the age-group 60 and above.

The incidence of widowhood among different communities is given in the statement below.

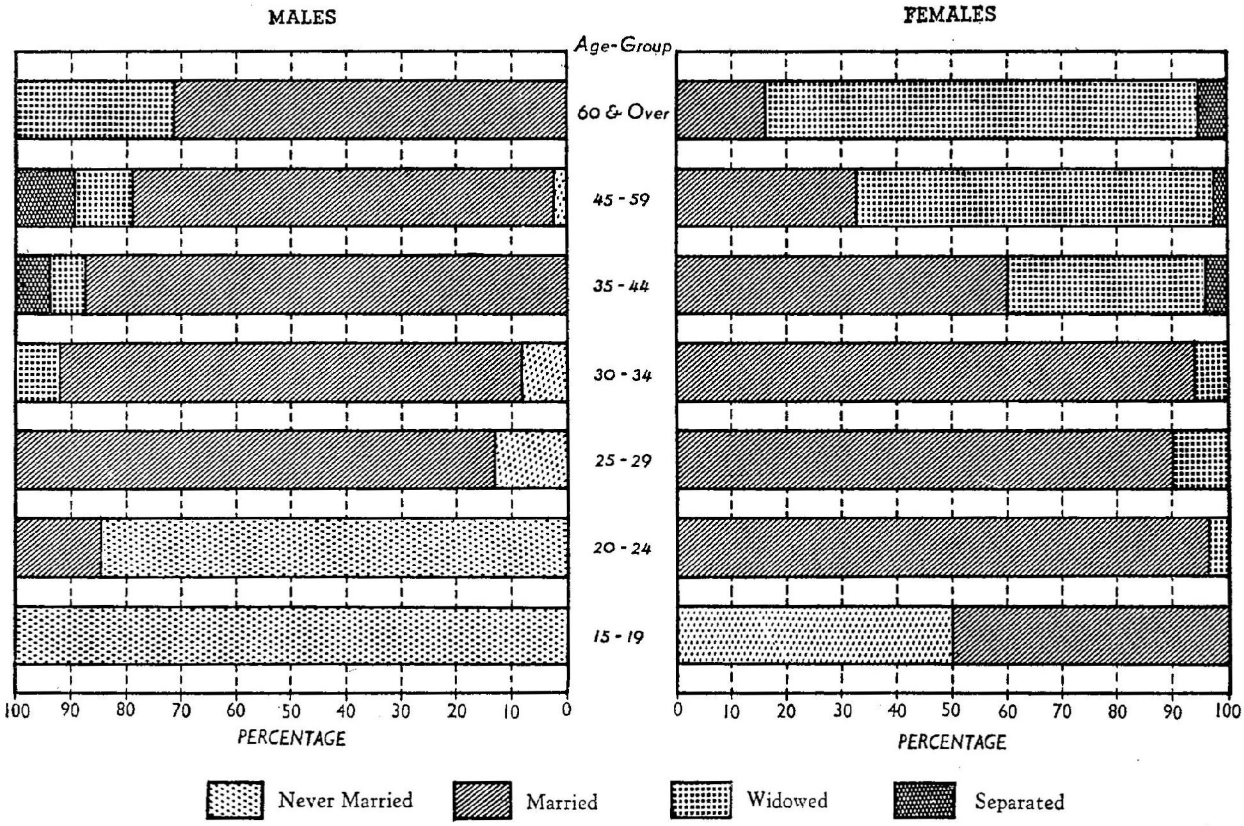
Community	Males			Females		
	No. of ever married males	No. of widowers	Percentage	No. of ever married females	No. of widows	Percentage
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Pillai	26	2	7.69	45	20	44.44
Asari	9	...	...	12	3	25.00
Agamudaiyar	4	...	...	4	1	25.00
Pandithar	...	...	...	2	1	50.00
Ekali (Dhoby)	...	...	...	1	1	100.00
Pallan	31	5	16.31	34	12	35.29
Chakkiliyan	16	1	6.25	19	3	15.79
Muslim Rowther	25	3	12.00	31	9	29.03
Muslim Pattani	8	...	...	12	4	33.33
Roman Catholic	1	...	...	...	...	...

The incidence of widowhood among females is higher among Vellalas than any other community in the village. Among Scheduled Castes, the incidence is higher among Pallans than among Chakkiliyans perhaps, because widow remarriage is common among the latter. Among Muslims, widow remarriage has religious approval. However, widows among them are found only in the age-group 40 and above and normally remarriages among the age group are rare.

Divorce and separation

83. There are eight divorced or separated persons in the village. Five among them are men. All divorced or separated persons including women are above the age of thirty five, majority among them having crossed their forty five. Four of the male divorcees are found among Pallans and the other among Agamudaiyars. The female divorcees are found among Vellalas, Pandithars and Chakkiliyans. Most of these are not legalised divorces decided by a court. In all probability these are either separated cases or

MARITAL STATUS



divorces decided by the Caste Panchayat. Lower communities like Pallans and Chakkiliyans had their own Caste Panchayats in the past. This institution headed by the Nattanmaikkaran (caste head) with other caste counsels, mostly the elderly people who commanded respect among them, decided the issue of divorce. Generally divorces were granted as the last resort when all means to settle the disputes between the couple were exhausted. But at present the Caste Panchayat has lost all its importance with the inception of the Statutory Panchayat, to whose reference these cases are rarely brought.

Size of households

84. Table No. XIII indicates the varying size of households in the village.

TABLE No. XIII

Size of households

Caste/ Community	No. of house-holds	Size of households														
		Single member			2-3 members			4-6 members			7-9 members			10 members & over		
		House-holds	Males	Females	House-holds	Males	Females	House-holds	Males	Females	House-holds	Males	Females	House-holds	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
HINDUS																
Vellalar	38	7	1	6	13	16	15	15	37	34	3	11	13	...	...	...
Asari	12	1	...	1	6	7	7	5	14	10	...	...	...	...	...	...
Agamudaiyar	3	...	...	...	2	2	3	...	...	...	1	5	3	...	...	...
Pandithar	1	...	...	...	1	...	2	...	...	...	...	...	...	...	...	...
Ekali	1	1	...	1	...	...	...	...	...	...	...	...	...	...	...	...
Pallan (S.C.)	33	3	2	1	12	14	15	16	36	41	2	4	10	...	...	...
Chakkiliyan	16	1	...	1	7	10	8	7	17	17	1	4	3	...	...	...
MUSLIMS																
Rowther	22	1	1	...	5	5	6	9	22	19	4	14	21	3	17	15
Pattani	12	1	...	1	6	7	8	3	7	8	2	7	9	...	...	...
CHRISTIANS																
Roman Catholic	1	...	...	...	...	...	...	1	3	1	...	...	...	...	...	...
Total	139	15	4	11	52	61	64	56	136	130	13	45	59	3	17	15

Of the total of 139 households surveyed, 10.79 per cent are single member households, 37.41 per cent contain 2-3 members, 40.29 per cent have 4-6 members, 9.35 per cent have 7-9 members, and the remaining have 10 members and above. The average size of the household in the village seems to be 4-5 members.

Normally an average family in the village consists of the husband and wife with their unmarried children. Such type of simple families account for 50.29 per cent. The intermediate type of families, in which along with the husband, wife and children, their unmarried, widowed or divorced relatives live, account for 17.27 per cent. The joint family, the much upheld traditional institution, is slowly losing ground. There are only 4 joint families in the village, three of them belong to the Scheduled Castes and the fourth to the Vellalas. In all these cases, the basic reason is not to uphold the virtue of joint family system *i.e.* all the

family members labour jointly and eat from the same kitchen, but presumably, due to their inability to set up a new family, which incurs heavy expenditure in constructing houses, and purchasing household articles etc. The different types of families found among various communities are given in Table No. XIV.

TABLE No. XIV

Communities and the types of families

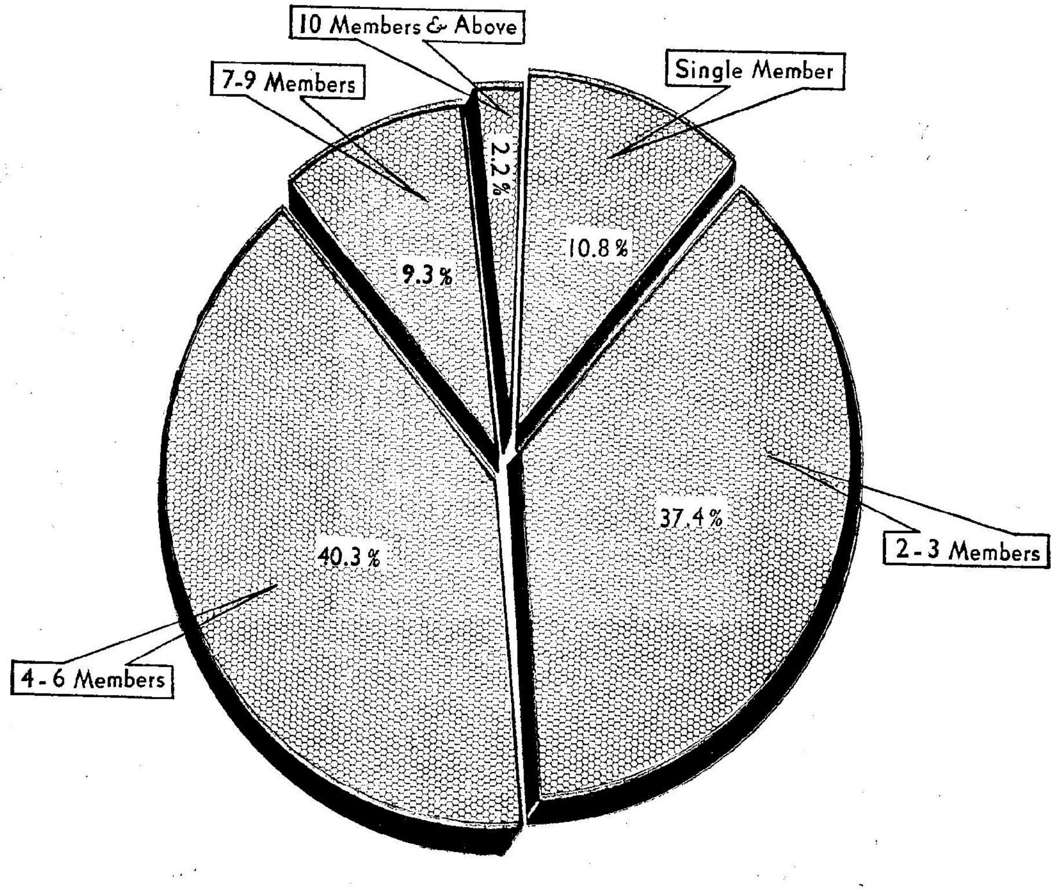
Caste/Community	Total number of households.	Types of families living in the households			
		Simple	Intermediate	Joint	Others
(1)	(2)	(3)	(4)	(5)	(6)
HINDUS					
Vellalar	38	15	7	1	15
Agamudaiyar	3	1	2	...	...
Ekali	1	...	...	...	1
Pandithar	1	...	...	...	1
Asari	12	8	1	...	3
Pallan	33	17	5	...	11
Chakkiliyan	16	9	4	1	2
MUSLIMS					
Rowther	22	11	5	2	4
Pattani	12	8	...	...	4
CHRISTIANS					
Roman Catholic	1	1	...	...	...
Total	**139**	**70**	**24**	**4**	**41**

Literacy and education

85. The village has a poor level of literacy. Out of 542 persons 61.81 per cent are still illiterates. It is rather surprising that despite its proximity to Madura town, where ample facilities for higher studies are available, literacy has not permeated into the village to any appreciable extent. This is mostly due to the inability of the villagers to support their children at school. There is one Primary School in the village to cater to the needs of the children of the village. It is run by the Vadipatti Panchayat Union. Most of the agricultural workers send their tender-aged children to earn or detain them indoor to attend to household work while they work in the fields.

To most of the villagers education is a luxury which they feel they could ill afford. Among twenty five cultivating households only ten spend an average of Rs. 1.88 per mensem on education, whereas among thirty five agricultural coolies only four spend at the rate of Rs. 1.02 per mensem on it. The coolies and other low income earners hardly spend on education at all and in most of these households children are detained at home for want of money to be spent on the educational requirements. It is true, education is free, but other supplementary expenses assume a great proportion, and it is rather paradoxical to expect a poor labourer economically at an abysmal level to invest upon education, which is profitable only in the long run. In such predicament his choice between a son earning a few paise and a son who needs a few aise to be spent over, often falls on the former.

SIZE OF HOUSEHOLD



Decline of illiteracy

86. Though illiteracy is pervading still, it has marked a decline during the past decade. In 1951, there were 130 literates *i.e.*, 21.72 per cent. Now, the percentage of literates has increased remarkably to 38.19. The following Table gives the literacy level of the villagers classified by sex, age group and community.

TABLE No. XV

Education

Community	Age group	Total Population			Illiterate		Literate without educational standard		Primary or basic		Matric and above	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Vellalar	All ages	133	65	68	27	56	20	8	17	4	1	...
	0 - 4	20	12	8	12	8	...	...	...	...	...	...
	5 - 9	14	7	7	1	4	6	3	...	...	...	...
	10 - 14	12	7	5	3	1	3	2	1	2	...	...
	15 - 19	8	2	6	1	5	1	...	...	1	...	...
	20 - 24	18	10	8	4	5	1	2	4	1	1	...
	25 - 29	14	10	4	1	4	2	...	7	...	...	...
	30 - 34	6	2	4	...	4	1	...	1	...	...	...
	35 - 44	8	2	6	1	5	1	1	...	...	...	...
	45 - 59	24	8	16	2	16	3	...	3	...	...	...
	60 & over	9	5	4	2	4	2	...	1	...	...	...
Asari	All ages	39	21	18	8	17	13	1	...	...	...	...
	0 - 4	6	3	3	3	3	...	...	...	...	...	...
	5 - 9	4	3	1	...	...	3	1	...	...	...	...
	10 - 14	5	3	2	1	2	2	...	...	...	...	...
	15 - 19	3	1	2	...	2	1	...	...	...	...	...
	20 - 24	2	2	...	...	...	2	...	...	...	...	...
	25 - 29	3	1	2	1	2	...	...	...	...	...	...
	30 - 34	5	2	3	1	3	1	...	...	...	...	...
	35 - 44	6	3	3	1	3	2	...	...	...	...	...
	45 - 59	4	2	2	1	2	1	...	...	...	...	...
	60 & over	1	1	...	...	...	1	...	...	...	...	...

TABLE No. XV *(Contd.)*

Education

Community	Age group	Total Population Persons	Total Population Males	Total Population Females	Illiterate Males	Illiterate Females	Literate without educational standard Males	Literate without educational standard Females	Primary or basic Males	Primary or basic Females	Matric and above Males	Matric and above Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Agamudaiyar	All ages	13	7	6	2	4	3	2	2	...	...	...
(Servai)	0 - 4	1	1	...	1	...	...	...	...	...	...	...
	5 - 9	2	1	1	...	...	1	1	...	...	...	...
	10 - 14	1	...	1	...	...	...	1	...	...	...	...
	15 - 19	...	...	...	...	...	...	...	...	...	...	...
	20 - 24	3	2	1	...	1	1	...	1	...	...	...
	25 - 29	...	...	...	...	...	...	...	...	...	...	...
	30 - 34	...	...	...	...	...	...	...	...	...	...	...
	35 - 44	1	...	1	...	1	...	...	...	...	...	...
	45 - 59	5	3	2	1	2	1	...	1	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...
Pandithar	All ages	2	...	2	...	2	...	...	...	...	...	...
	0 - 4	...	...	...	...	...	...	...	...	...	...	...
	5 - 9	...	...	...	...	...	...	...	...	...	...	...
	10 - 14	...	...	...	...	...	...	...	...	...	...	...
	15 - 19	...	...	...	...	...	...	...	...	...	...	...
	20 - 24	...	...	...	...	...	...	...	...	...	...	...
	25 - 29	...	...	...	...	...	...	...	...	...	...	...
	30 - 34	...	...	...	...	...	...	...	...	...	...	...
	35 - 44	...	...	...	...	...	...	...	...	...	...	...
	45 - 59	1	...	1	...	1	...	...	...	...	...	...
	60 & over	1	...	1	...	1	...	...	...	...	...	...
Ekali	All ages	1	...	1	...	1	...	...	...	...	...	...
	0 - 4	...	...	...	...	...	...	...	...	...	...	...
	5 - 9	...	...	...	...	...	...	...	...	...	...	...
	10 - 14	...	...	...	...	...	...	...	...	...	...	...
	15 - 19	...	...	...	...	...	...	...	...	...	...	...
	20 - 24	...	...	...	...	...	...	...	...	...	...	...
	25 - 29	...	...	...	...	...	...	...	...	...	...	...
	30 - 34	...	...	...	...	...	...	...	...	...	...	...
	35 - 44	...	...	...	...	...	...	...	...	...	...	...
	45 - 59	1	...	1	...	1	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...

TABLE No. XV (Contd.)

Education

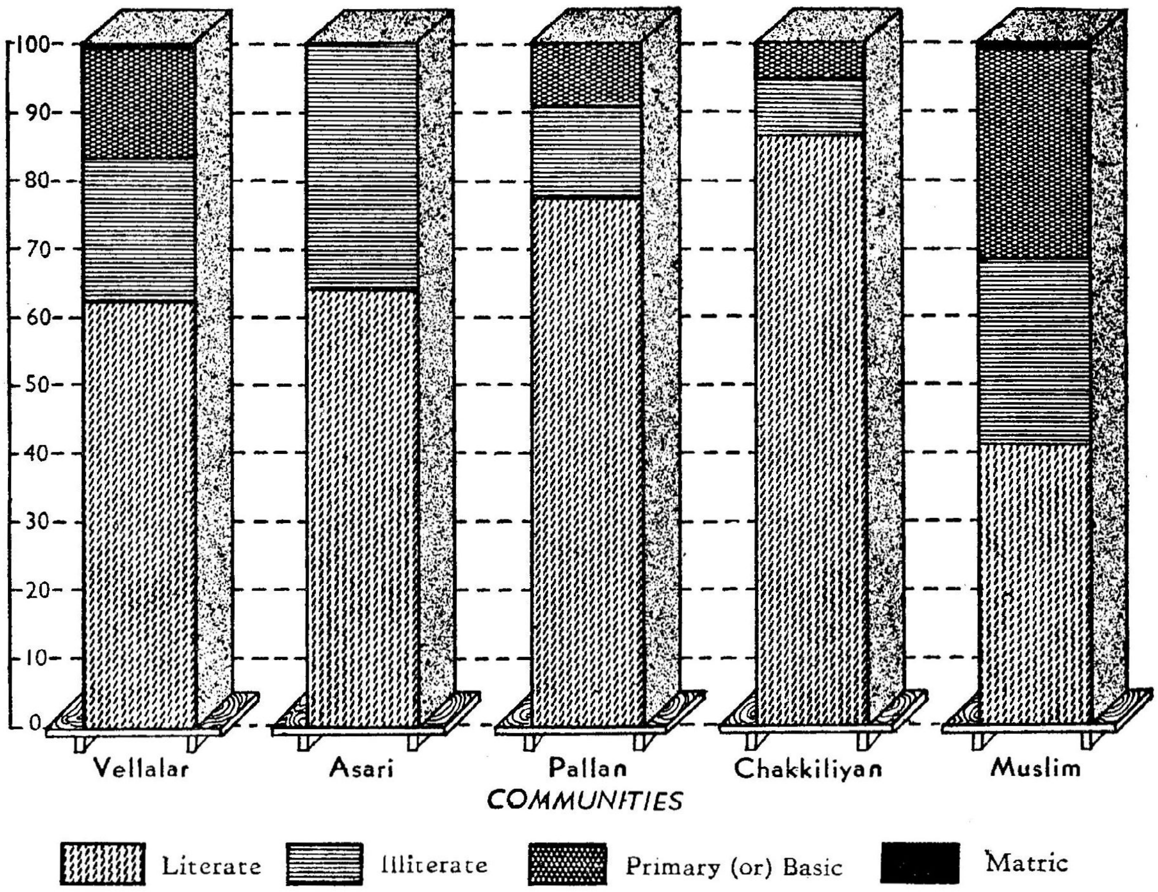
Community	Age group	Total Population Persons	Total Population Males	Total Population Females	Illiterate Males	Illiterate Females	Literate without educational standard Males	Literate without educational standard Females	Primary or basic Males	Primary or basic Females	Matric and above Males	Matric and above Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Pallan	All ages	123	56	67	35	60	11	6	10	1	...	...
	0 - 4	23	9	14	9	14	...	...	...	...	...	...
	5 - 9	13	4	9	2	5	2	4	...	...	...	...
	10 - 14	15	6	9	1	6	...	2	5	1	...	...
	15 - 19	6	2	4	...	4	...	...	2	...	...	...
	20 - 24	8	1	7	...	7	...	...	1	...	...	...
	25 - 29	11	7	4	4	4	2	...	1	...	...	...
	30 - 34	11	8	3	7	3	1	...	...	...	...	...
	35 - 44	9	4	5	2	5	1	...	1	...	...	...
	45 - 59	15	12	3	7	3	5	...	...	...	...	...
	60 & over	12	3	9	3	9	...	...	...	...	...	...
Chakkiliyan	All ages	60	31	29	24	28	5	...	2	1	...	...
	0 - 4	12	8	4	8	4	...	...	...	...	...	...
	5 - 9	5	3	2	1	2	2	...	...	...	...	...
	10 - 14	7	3	4	2	3	1	...	...	1	...	...
	15 - 19	3	...	3	...	3	...	...	...	...	...	...
	20 - 24	4	...	4	...	4	...	...	...	...	...	...
	25 - 29	11	5	6	3	6	1	...	1	...	...	...
	30 - 34	9	7	2	5	2	1	...	1	...	...	...
	35 - 44	5	4	1	4	1	...	...	...	...	...	...
	45 - 59	3	1	2	1	2	...	...	...	...	...	...
	60 & over	1	...	1	...	1	...	...	...	...	...	...
Rowther	All ages	120	59	61	12	36	16	22	29	3	2	...
	0 - 4	12	5	7	5	7	...	...	...	...	...	...
	5 - 9	21	9	12	1	1	8	11	...	...	...	...
	10 - 14	13	5	8	...	3	1	5	4	...	...	...
	15 - 19	11	7	4	...	1	1	2	5	1	1	...
	20 - 24	17	10	7	1	4	1	3	7	...	1	...
	25 - 29	8	5	3	...	2	1	...	4	1	...	...
	30 - 34	7	4	3	1	2	...	...	3	1	...	...
	35 - 44	7	2	5	...	5	1	...	1	...	...	...
	45 - 59	20	10	10	3	9	3	1	4	...	...	...
	60 & over	4	2	2	1	2	...	...	1	...	...	...

TABLE No. XV *(Concld.)*

Education

Community	Age group	Total Population: Persons	Total Population: Males	Total Population: Females	Illiterate: Males	Illiterate: Females	Literate without educational standard: Males	Literate without educational standard: Females	Primary or basic: Males	Primary or basic: Females	Matric and above: Males	Matric and above: Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Pattani	All ages	47	21	26	6	15	1	6	14	5	...	...
	0 - 4	5	3	2	3	2	...	...	...	...	...	...
	5 - 9	5	1	4	...	3	1	1	...	...	...	...
	10 - 14	7	4	3	2	1	...	1	2	1	...	...
	15 - 19	8	3	5	...	1	...	...	3	4	...	...
	20 - 24	3	1	2	1	1	...	1	...	...	...	...
	25 - 29	2	2	...	...	...	...	...	2	...	...	...
	30 - 34	2	1	1	...	...	...	1	1	...	...	...
	35 - 44	5	1	4	...	3	...	1	1	...	...	...
	45 - 59	5	2	3	...	2	...	1	2	...	...	...
	60 & over	5	3	2	...	2	...	...	3	...	...	...
Roman Catholic	All ages	4	3	1	2	...	1	...	...	1	...	...
	0 - 4	2	2	...	2	...	...	...	...	...	...	...
	5 - 9	...	...	...	...	...	...	...	...	...	...	...
	10 - 14	...	...	...	...	...	...	...	...	...	...	...
	15 - 19	...	...	...	...	...	...	...	...	...	...	...
	20 - 24	...	...	...	...	...	...	...	...	...	...	...
	25 - 29	1	...	1	...	...	...	...	...	1	...	...
	30 - 34	1	1	...	...	...	1	...	...	...	...	...
	35 - 44	...	...	...	...	...	...	...	...	...	...	...
	45 - 59	...	...	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...
Village Total	All ages	542	263	279	116	219	70	45	74	15	3	...
	0 - 4	81	43	38	43	38	...	...	...	...	...	...
	5 - 9	64	28	36	5	15	23	21	...	...	...	...
	10 - 14	60	28	32	9	16	7	11	12	5	...	...
	15 - 19	39	15	24	1	16	3	2	10	6	1	...
	20 - 24	55	26	29	6	22	5	6	13	1	2	...
	25 - 29	50	30	20	9	18	6	...	15	2	...	...
	30 - 34	41	25	16	14	14	5	1	6	1	...	...
	35 - 44	41	16	25	8	23	5	2	3	...	...	...
	45 - 59	78	38	40	15	38	13	2	10	...	...	...
	60 & over	33	14	19	6	19	3	...	5	...	...	...

LITERACY LEVEL



On scanning the table it is found 55.89 per cent are literates among males as against 21.51 per cent among females. Even among literates, bulk of them are literates without any educational standard who account for 55.56 per cent. In regard to different age groups, the percentage of literates is higher in the younger age groups and in higher age groups the proportion becomes lower. It indicates the recent awakening in the matter of education. It is notable that among elderly women the proportion of literates is extremely low. None among them above the age of 60 is literate. This is due to the past prejudice against female education which is, however, on the decline now-a-days. The age-wise percentage of literates given below, will enable the reader to assess the improvement in the matter of education.

Age group	Percentage of literates to total males	Percentage of literates to total females	Percentage of literates to total population
5 - 9	82.14	58.33	68.75
10 - 14	67.86	50.00	58.33
15 - 19	93.33	33.33	56.41
20 - 24	76.92	24.14	49.09
25 - 29	70.00	60.00	66.00
30 - 34	44.00	12.50	31.71
35 - 44	50.00	8.00	24.39
45 - 59	60.53	5.00	32.05
60 & over	57.14	...	24.24
All ages	55.89	21.51	38.19

Female education

87. The marked difference between male literates and female literates is the product of the neglect of female education in the village. This nationwide prejudice, is deep-rooted among a few, even now. Among female children of the school going age, only 54.41 per cent is sent to school, while the rest are being kept idle at home. This is because most of the agricultural workers especially the Scheduled Caste Pallans and Chakkiliyans detain their children at home. Even the high castes who send their female children to school, stop them at the Primary Standard level as higher education facilities are not locally available. Secondly it is also a custom among the villagers to stop schooling of girls soon after the attainment of puberty.

Caste and literacy

88. Muslims have the highest percentage of literates among all castes in the village. Nearly 59 per cent are literates among them and 54 per cent among literates have some educational qualification. Among unqualified literates bulk are students. There are two Matriculates among them. Considering education as one of the yardsticks to gauge prosperity, it is no surprise, that the Muslim community, which is comparatively more affluent than other local communities, enjoys a high percentage of literates among them. Moreover, the community takes interest to impart education in Arabic and Urudu. The Muslim priest who is well versed in both the languages conducts classes in a building owned by the Durga. This religious patronage accounts for a high percentage of literates among them. Among Hindus, Vellalas have 28.4 per cent literate population. About 42 per cent of the literates are educationally qualified. There is only one S.S.L.C. holder among Pillais, others having studied upto Primary class. Unfortunately it is the Scheduled Castes who lag far behind in the race for educational improvement. Only 21.3 per cent are literates among them. Even among Pallans, the relatively prosperous community among Scheduled Castes, the percentage of literate is 23 whereas among Chakkiliyans it is 13.3 per cent only. Among Pallan literates, 39.3 per cent have Primary education, bulk of them being students. Thus realisation of the importance of education is of recent origin among these communities. The percentage of literates among various communities is shown in the statement below:

Community	Percentage of literates among males	Percentage of literates among females	Percentage of literates to total
Vellalar	58.46	17.65	37.59
Asari	61.90	5.88	35.90
Agamudaiyar	71.43	33.33	53.85
Pandithar	...	100.00	...
Dhoby	...	100.00	...
Pallans	37.50	10.45	22.76
Chakkiliyan	22.58	3.45	13.33
Rowther	62.71	40.98	51.67
Pattani	71.43	42.31	55.32
Roman Catholic	33.33	100.00	50.00

The village school

89. Vadipatti Panchayat Union runs an Elementary School in the village and this caters to the needs of the children of Thiruvalavayanallur. The school is a brick and lime mortar construction, with a big hall accommodating I to Vth standards all without any partition or separation. These classes are managed simultaneously by three teachers — two males and one female. The total strength of the school stood at 129 at the time of our survey. But attendance used to be very poor on most of the days and more so during harvest seasons.

The school caters to the small age group children and for higher studies children have to go to Sholavandan. The following table will show the strength on rolls in different classes in the school.

Standard	Students		
	Males	Females	Total
I Standard	31	34	65
II „	9	9	18
III „	11	4	15
IV „	8	10	18
V „	8	5	13
Total ...	**67**	**62**	**129**

Accommodation is hardly sufficient for these children and thanks to the interest shown by the Panchayat a new shed is to be erected to provide additional accommodation.

In spite of its limitation the school has made a good start and has raised a beautiful garden around. The Panchayat Union has supplied horticultural implements worth Rs. 50. Even games and recreation have been given their due importance and here also Panchayat Union has taken a laudable step of supplying games materials worth Rs. 1,000 to the school. During our survey, the school had slipping board, sea-saw, foot ball, and other modern sport articles in store for the children's use. The Union has also supplied one first aid kit and other medicines for the use of the school. The school also maintains a small library, which is mainly used by the teachers. The school maintains a good record of its activities. The 'Mirror of school' which is said to be maintained by the schools of all the Panchayat Unions in the district, contains very useful information about the school's activities. Despite all these facilities the school suffers from frequent thin attendance, especially during harvest season. However, this can be rectified if the villagers extend their full co-operation to the school authorities.

Mid-day meal scheme

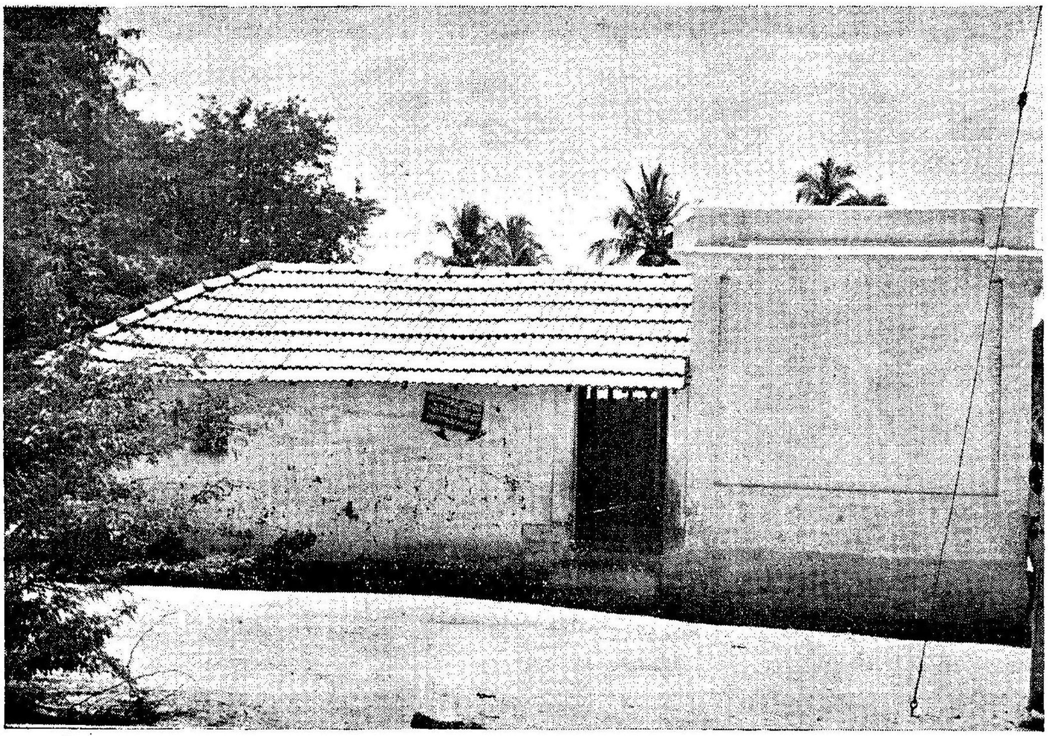
90. The mid-day meal scheme has been recently introduced in the school and about 30 poor boys, mostly Harijans, are benefited by it. More or less every day meal is served, which contains rice and sambar (vegetable gravy). Saturday is a 'wheat day' for them. It is a good practice, that before and after dining the boys offer thanks giving and pray for the good intention of their benefactors. A selected committee from the various communities in the village undertakes the overall management of the scheme in the village.

Working force

91. The working force of the village, constitutes 45.94 per cent of the total population, comprising 152 males and 97 females. This shows the predominance of non-working population and as such there are 117 dependents for every 100 workers. The heavy burden of dependency may be attributed to two facts viz., the high proportion of children population and secondly the large number of women non-workers. The figures shown below reveal the relative proportion of workers and dependents in the village.

Sex	Percentage of workers	Percentage of non-workers
Males	57.79	42.21
Females	34.77	65.23
Both sex	45.94	54.06

The working and non-working forces of the village by sex-break up and community-wise is given in Table No. XVI.



The Old School building—a property of the Mosque. Now the villagers have a newly built Panchayat Union School.

TABLE No. XVI

Workers and Non-workers by sex and broad age groups

Caste/ Community	Age-group	Total Population			Workers			Non-workers		
		Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
(1)	(2)	(3	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Vellalar	All ages	133	65	68	61	37	24	72	28	44
	0 - 4	20	12	8	...	...	...	20	12	8
	5 - 9	14	7	7	...	...	...	14	7	7
	10 - 14	12	7	5	..	...	...	12	7	5
	15 - 19	8	2	6	2	1	1	6	1	5
	20 - 24	18	10	8	14	10	4	4	...	4
	25 - 29	14	10	4	13	10	3	1	...	1
	30 - 34	6	2	4	5	2	3	1	...	1
	35 - 44	8	2	6	5	2	3	3	...	3
	45 - 59	24	8	16	17	8	9	7	...	7
	60 & over	9	5	4	5	4	1	4	1	3
Asari	All ages	39	21	18	24	13	11	15	8	7
	0 - 4	6	3	3	...	...	...	6	3	3
	5 - 9	4	3	1	...	...	...	4	3	1
	10 - 14	5	3	2	3	1	2	2	2	...
	15 - 19	3	1	2	3	1	2	...	...	...
	20 - 24	2	2	...	2	2	...	...	...	...
	25 - 29	3	1	2	3	1	2	...	...	...
	30 - 34	5	2	3	3	2	1	2	...	2
	35 - 44	6	3	3	5	3	2	1	...	1
	45 - 59	4	2	2	4	2	2	...	...	..
	60 & over	1	1	...	1	1	...	..	...	...
Agamudaiyar	All ages	13	7	6	5	5	...	8	2	6
	0 - 4	1	1	...	...	...	...	1	1	...
	5 - 9	2	1	1	...	...	...	2	1	1
	10 - 14	1	...	1	...	...	...	1	...	1
	15 - 19	...	...	...	...	...	...	...	...	...
	20 - 24	3	2	1	2	2	...	1	...	1
	25 - 29	...	...	...	...	...	...	...	...	...
	30 - 34	...	...	...	...	...	...	...	...	...
	35 - 44	1	...	1	...	...	...	1	...	1
	45 - 59	5	3	2	3	3	...	2	...	2
	60 & over	...	...	...	...	...	...	...	...	...

TABLE No. XVI *(Contd.)*

Workers and Non-workers by sex and broad age groups

Caste/ Community	Age-group	Total Population			Workers			Non-workers		
		Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Pandithar	All ages	2	...	2	1	...	1	1	...	1
	0 - 4	...	...	...	...	...	...	...	...	...
	5 - 9	...	...	...	...	...	...	...	...	...
	10 - 14	...	...	...	...	...	...	...	...	...
	15 - 19	...	...	...	...	...	...	...	...	...
	20 - 24	...	...	...	...	...	...	...	...	...
	25 - 29	...	...	...	...	...	...	...	...	...
	30 - 34	...	...	...	...	...	...	...	...	...
	35 - 44	...	...	...	...	...	...	...	...	...
	45 - 59	1	...	1	1	...	1	...	...	...
	60 & over	1	...	1	...	...	...	1	...	1
Ekali	All ages	1	...	1	1	...	1	...	...	...
	0 - 4	...	...	...	...	...	...	...	...	...
	5 - 9	...	...	...	...	...	...	...	...	...
	10 - 14	...	...	...	...	...	...	...	...	...
	15 - 19	...	...	...	...	...	...	...	...	...
	20 - 24	...	...	...	...	...	...	...	...	...
	25 - 29	...	...	...	...	...	...	...	...	...
	30 - 34	...	...	...	...	...	...	...	...	...
	35 - 44	...	...	...	...	...	...	...	...	...
	45 - 59	1	...	1	1	...	1	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...
Pallan	All ages	123	56	67	60	34	26	63	22	41
	0 - 4	23	9	14	...	...	...	23	9	14
	5 - 9	13	4	9	...	...	...	13	4	9
	10 - 14	15	6	9	...	...	...	15	6	9
	15 - 19	6	2	4	4	1	3	2	1	1
	20 - 24	8	1	7	8	1	7	...	...	...
	25 - 29	11	7	4	10	7	3	1	...	1
	30 - 34	11	8	3	11	8	3	...	...	...
	35 - 44	9	4	5	9	4	5	...	...	...
	45 - 59	15	12	3	15	12	3	...	...	...
	60 & over	12	3	9	3	1	2	9	2	7

TABLE No. XVI *(Contd,)*

Workers and Non-workers by sex and broad age groups

Caste/ Community	Age-group	Total Population			Workers			Non-workers		
		Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Chakkiliyan	All ages	60	31	29	35	18	17	25	13	12
	0 - 4	12	8	4	...	...	...	12	8	4
	5 - 9	5	3	2	1	1	...	4	2	2
	10 - 14	7	3	4	2	2	...	5	1	4
	15 - 19	3	...	3	3	...	3	...	...	...
	20 - 24	4	...	4	4	...	4	...	...	...
	25 - 29	11	5	6	11	5	6	...	...	...
	30 - 34	9	7	2	8	6	2	1	1	...
	35 - 44	5	4	1	4	3	1	1	1	...
	45 - 59	3	1	2	2	1	1	1	...	1
	60 & over	1	...	1	...	...	...	1	...	1
Rowther	All ages	120	59	61	48	35	13	72	24	48
	0 - 4	12	5	7	...	...	...	12	5	7
	5 - 9	21	9	12	1	...	1	20	9	11
	10 - 14	13	5	8	1	1	...	12	4	8
	15 - 19	11	7	4	3	3	...	8	4	4
	20 - 24	17	10	7	13	9	4	4	1	3
	25 - 29	8	5	3	7	5	2	1	...	1
	30 - 34	7	4	3	5	4	1	2	...	2
	35 - 44	7	2	5	5	2	3	2	...	2
	45 - 59	20	10	10	11	9	2	9	1	8
	60 & over	4	2	2	2	2	...	2	...	2
Pattani	All ages	47	21	26	12	9	3	35	12	23
	0 - 4	5	3	2	...	...	...	5	3	2
	5 - 9	5	1	4	...	...	...	5	1	4
	10 - 14	7	4	3	...	...	...	7	4	3
	15 - 19	8	3	5	...	...	...	8	3	5
	20 - 24	3	1	2	1	1	...	2	...	2
	25 - 29	2	2	...	2	2	...	...	...	...
	30 - 34	2	1	1	1	1	...	1	...	1
	35 - 44	5	1	4	3	1	2	2	...	2
	45 - 59	5	2	3	2	2	...	3	...	3
	60 & over	5	3	2	3	2	1	2	1	1

TABLE No. XVI *(Concld.)*

Workers and Non-workers by sex and broad age groups

Caste/ Community	Age-group	Total Population			Workers			Non-workers		
		Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Roman Catholic	All ages	4	3	1	2	1	1	2	2	...
	0 - 4	2	2	...	...	...	...	2	2	...
	5 - 9	...	...	...	...	...	...	...	...	...
	10 - 14	...	...	...	...	...	..	...	...	...
	15 - 19	...	...	...	...	...	...	...	...	...
	20 - 24	...	...	...	...	...	...	...	...	...
	25 - 29	1	...	1	1	...	1	...	...	...
	30 - 34	1	1	...	1	1	...	...	...	...
	35 - 44	...	...	...	...	...	...	...	...	...
	45 - 59	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...
Village Total	All ages	542	263	279	249	152	97	293	111	182
	0 - 4	81	43	38	...	...	...	81	43	38
	5 - 9	64	28	36	2	1	1	62	27	35
	10 - 14	60	28	32	6	4	2	54	24	30
	15 - 19	39	15	24	15	6	9	24	9	15
	20 - 24	55	26	29	44	25	19	11	1	10
	25 - 29	50	30	20	47	30	17	3	...	3
	30 - 34	41	25	16	34	24	10	7	1	6
	35 - 44	41	16	25	31	15	16	10	1	9
	45 - 59	78	38	40	56	37	19	22	1	21
	60 & over	33	14	19	14	10	4	19	4	15

It is seen from the table, that labour force is available as early as at the age group (10—14) both among males and females. In many poor households among Pallans, Chakkiliyans, Asaris, and Muslims, children are sent to work to enhance their family income. There are altogether eight children workers in the village, two of them being under the age of ten. The young boys of Pallan and Chakkiliyan castes are either employed as shepherds, or as Padiyals, (contracted labourers) by the rich Vellalas and Muslims. The children of Asaris, are partly employed as agricultural labourers and also as assistants in their traditional carpentry or blacksmithy, when there is no demand in the field. Among Muslims, the children usually go in for agricultural work and also assist their mothers in mat weaving.

In the working age group 15—44 almost all the labour force is being exploited among males except a few. The non-workers in this age group are students and disabled dependants. Among women only 62.28 per cent in this age group are workers. The other non-workers are housewives, children and students. The slender proportion of female workers is due to the fact, that in most of the well-to-do families among Vellalas, Muslims, Asaris and others, the practice of females going for outdoor work is socially disapproved.

Among Muslims, women do not go for outdoor work, unless hard necessity drives them to do so. Even in such predicament, Muslim women mostly prefer indoor work like mat weaving to outdoor work. However, a few among them, pursue agricultural coolie work as their main source of livelihood.

Aged workers

92. The aged workers of the village account for a total of 14 *i.e.*, ten males and four females. They belong to the communities of Vellalars, Pallans and Rowthers. Among Rowthers and Vellalas, the aged workers are engaged in non-strenuous occupations like supervision of cultivation, mosque worker etc., while among the less fortunate Scheduled Castes and other communities, they do strenuous occupations like general coolie work, blacksmithy etc.

Workers-age-groupwise proportion

93. The following statement gives the age-group-wise proportion of working population.

Age-group	Males		Females	
	Percentage of workers	Percentage of Non-workers	Percentage of workers	Percentage of Non-workers
(1)	(2)	(3)	(4)	(5)
0 - 4	...	...	...	...
5 - 9	3.57	96.43	2.78	97.22
10 - 14	14.29	85.71	6.25	93.75
15 - 19	40.00	60.00	37.50	62.50
20 - 24	96.15	3.85	65.52	34.48
25 - 29	100.00	...	85.00	15.00
30 - 34	96.00	4.00	62.50	37.50
35 - 59	97.37	2.63	47.50	52.50
60 & over	71.43	28.57	21.05	78.95

Caste and workers

94. The caste-wise proportion of workers is given in the statement below:

Community	Males		Females	
	Percentage of workers	Percentage of Non-workers	Percentage of workers	Percentage of Non-workers
(1)	(2)	(3)	(4)	(5)
Vellalar	56·92	43.18	35.29	64.71
Asari	61.90	38.10	61.11	38.89
Agamudaiyar	71.43	28.57	83.33	16.67
Pandithar	...	...	50.00	50.00
Ekali	...	...	100.00	...
Pallan	60.71	39.29	38.81	61.19
Chakkiliyan	58.06	41.94	58.62	41.38
Rowther	59.32	40.68	21.31	78.69
Pattani	42.86	57.14	11.54	88.46
Roman Catholic	33.33	66.67	100.00	...
All castes	57.79	...	34.77	65.23

It is seen among Pallans, Vellalars and Muslims, the proportion of workers is higher. It is notable while among the Scheduled Castes and other Hindu Castes, the women workers are prominent, among Muslims, they are slender in proportion. This is mainly due to their custom of discouraging outdoor work by women. Secondly Muslims are relatively prosperous, and so the necessity for their wemenfolk to go for outdoor work does not arise in many families.

Burden of dependency

95. The burden of dependency varies from community to community as seen in the statement.

Community	No. of dependents per 100 workers
Vellalars	118.03
Asari	62.50
Agamudaiyar	160.00
Pandithar	100.00
Ekali	...
Pallan	105.00
Chakkiliyan	71.43
Rowther	150.00
Pattani	291.67
Roman Catholic	...

The dependency rate is higher for the Muslim and Vellala workers.

This is because among Muslims, and Vellalas mainly the male members go for work while the womenfolk keep themselves engaged in household duties only. Moreover, being more prosperous than the Scheduled Castes and other castes their children are sent to school and not to workspot as in the case of their counterparts.

Non-workers

96. Table No. XVII indicates the non-working population and the type of activities in which they are engaged.

TABLE No. XVII

Non-workers by sex, broad age groups and nature of activity

Community	Age-group	Total Non-workers			Non-workers: Full time students or children attending school		Persons engaged only in household duties		Dependants, infants and children not attending school and persons permanently disabled		Others	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Vellalar	All ages	72	28	44	9	6	...	21	19	17	...	...
	0 - 4	20	12	8	...	...	...	...	12	8	...	...
	5 - 9	14	7	7	6	4	...	...	1	3	...	...
	10 - 14	12	7	5	3	2	...	1	4	2	...	...
	15 - 19	6	1	5	...	...	...	3	1	2	...	...
	20 - 24	4	...	4	...	...	...	3	...	1	...	...
	25 - 29	1	...	1	...	...	...	1	...	...	...	...
	30 - 34	1	...	1	...	...	...	1	...	...	...	...
	35 - 44	3	...	3	...	...	...	3	...	...	...	...
	45 - 59	7	...	7	...	...	...	7	...	...	...	...
	60 & over	4	1	3	...	...	...	2	1	1	...	...
Asari	All ages	15	8	7	5	1	...	3	3	3	...	...
	0 - 4	6	3	3	...	...	...	...	3	3	...	...
	5 - 9	4	3	1	3	1	...	...	...	...	...	...
	10 - 14	2	2	...	2	...	...	...	...	...	...	...
	15 - 19	...	...	...	...	...	...	...	...	...	...	...
	20 - 24	...	...	...	...	...	...	...	...	...	...	...
	25 - 29	...	...	...	...	...	...	...	...	...	...	...
	30 - 34	2	...	2	...	...	...	2	...	...	...	...
	35 - 44	1	...	1	...	...	...	1	...	...	...	...
	45 - 59	...	...	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...

TABLE No. XVII *(Contd.)*

Non-workers by sex, broad age groups and nature of activity

Community	Age-group	Total Non-workers			Non-workers: Full time students or children attending school		Persons engaged only in household duties		Dependants, infants and children not attending school and persons permanently disabled		Others	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Agamudaiyar	All ages	8	2	6	1	1	...	4	1	1	...	...
	0 - 4	1	1	...	...	...	...	...	1	...	...	...
	5 - 9	2	1	1	1	1	...	...	...	...	...	...
	10 - 14	1	...	1	...	...	...	...	...	1	...	...
	15 - 19	...	...	...	...	...	...	...	...	...	...	...
	20 - 34	1	...	1	...	...	...	1	...	...	...	...
	25 - 29	...	...	...	...	...	...	...	...	...	...	...
	30 - 34	...	...	...	...	...	...	...	...	...	...	...
	35 - 44	1	...	1	...	...	...	1	...	...	...	...
	45 - 59	2	...	2	...	...	...	2	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...
Pandithar	All ages	1	...	1	...	...	...	...	...	1	...	...
	0 - 4	...	...	...	...	...	...	...	...	...	...	...
	5 - 9	...	...	...	...	...	...	...	...	...	...	...
	10 - 14	...	...	...	...	...	...	...	...	...	...	...
	15 - 19	...	...	...	...	...	...	...	...	...	...	...
	20 - 24	...	...	...	...	...	...	...	...	...	...	...
	25 - 29	...	...	...	...	...	...	...	...	...	...	...
	30 - 34	...	...	...	...	...	...	...	...	...	...	...
	35 - 44	...	...	...	...	...	...	...	...	...	...	...
	45 - 59	...	...	...	...	...	...	...	...	...	...	...
	60 & over	1	...	1	...	...	...	...	...	1	...	...
Pallan	All ages	63	22	41	3	4	...	3	19	34	...	...
	0 - 4	23	9	14	...	...	...	...	9	14	...	...
	5 - 9	13	4	9	2	3	...	...	2	6	...	...
	10 - 14	15	6	9	1	1	...	...	5	8	...	...
	15 - 19	2	1	1	...	...	...	1	1	...	...	...
	20 - 24	...	...	...	...	...	...	...	...	...	...	...
	25 - 29	1	...	1	...	...	...	1	...	...	...	...
	30 - 34	...	...	...	...	...	...	...	...	...	...	...
	35 - 44	...	...	...	...	...	...	...	...	...	...	...
	45 - 59	...	...	...	...	...	...	...	...	...	...	...
	60 & over	9	2	7	...	...	...	1	2	6	...	...

N.B. No particulars for 'EKALI' Community

TABLE No. XVII *(Contd.)*

Non-workers by sex, broad age groups and nature of activity

Community	Age-group	Total non-workers			Non-workers: Full time students or children attending school		Persons engaged only in household duties		Dependants, infants and children not attending school and persons permanently disabled		Others	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Chakkiliyan	All ages	25	13	12	2	1	...	...	11	11	...	...
	0 - 4	12	8	4	...	...	...	...	8	4	...	...
	5 - 9	4	2	2	2	...	...	...	...	2	...	...
	10 - 14	5	1	4	...	1	...	...	1	3	...	...
	15 - 19	...	...	...	...	...	...	...	...	...	...	...
	20 - 24	...	...	...	...	...	...	...	...	...	...	...
	25 - 29	...	...	...	...	...	...	...	...	...	...	...
	30 - 34	1	1	...	...	...	...	...	1	...	...	...
	35 - 44	1	1	...	...	...	...	...	1	...	...	...
	45 - 59	1	...	1	...	...	...	...	...	1	...	...
	60 & over	1	...	1	...	...	...	...	...	1	...	...
Rowther	All ages	72	24	48	11	11	...	21	13	16	...	...
	0 - 4	12	5	7	...	...	...	...	5	7	...	...
	5 - 9	20	9	11	8	9	...	1	1	1	...	...
	10 - 14	12	4	8	3	2	...	1	1	5	...	...
	15 - 19	8	4	4	...	...	...	2	4	2	...	...
	20 - 24	4	1	3	...	...	...	3	1	...	...	...
	25 - 29	1	...	1	...	...	...	1	...	...	...	...
	30 - 34	2	...	2	...	...	...	2	...	...	...	...
	35 - 44	2	...	2	...	...	...	2	...	...	...	...
	45 - 59	9	1	8	...	...	...	8	1	...	...	...
	60 & over	2	...	2	...	...	...	1	...	1	...	...
Pattani	All ages	35	12	23	3	2	...	8	9	13	...	...
	0 - 4	5	3	2	...	...	...	...	3	2	...	...
	5 - 9	5	1	4	1	1	...	...	...	3	...	...
	10 - 14	7	4	3	2	1	...	...	2	2	...	...
	15 - 19	8	3	5	...	...	...	...	3	5	...	...
	20 - 24	2	...	2	...	...	...	2	...	...	...	...
	25 - 29	...	...	...	...	...	...	...	...	...	...	...
	30 - 34	1	...	1	...	...	...	1	...	...	...	...
	35 - 44	2	...	2	...	...	...	2	...	...	...	...
	45 - 59	3	...	3	...	...	...	2	...	1	...	...
	60 & over	2	1	1	...	...	...	1	1	...	...	...

TABLE No. XVII (Concld.)

Non-workers by sex, broad age groups and nature of activity

Community	Age-group	Total non-workers: Persons	Total non-workers: Males	Total non-workers: Females	Non-workers: Full time students or children attending school: Males	Full time students or children attending school: Females	Persons engaged only in household duties: Males	Persons engaged only in household duties: Females	Dependants, infants and children not attending school and persons permanently disabled: Males	Dependants, infants and children not attending school and persons permanently disabled: Females	Others: Males	Others: Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Roman Catholic	All ages	2	2	...	...	...	...	...	2	...	...	...
	0 - 4	2	2	...	...	...	...	...	2	...	...	...
	5 - 9	...	...	...	...	...	...	...	...	...	...	...
	10 - 14	...	...	...	...	...	...	...	...	...	...	...
	15 - 19	...	...	...	...	...	...	...	...	...	...	...
	20 - 24	...	...	...	...	...	...	...	...	...	...	...
	25 - 29	...	...	...	...	...	...	...	...	...	...	...
	30 - 34	...	...	...	...	...	...	...	...	...	...	...
	35 - 44	...	...	...	...	...	...	...	...	...	...	...
	45 - 59	...	...	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...
Village Total	All ages	293	111	182	34	26	...	60	77	96	...	...
	0 - 4	81	43	38	...	...	...	...	43	38	...	...
	5 - 9	62	27	35	23	19	...	1	4	15	...	...
	10 - 14	54	24	30	11	7	...	2	13	21	...	...
	15 - 19	24	9	15	...	...	...	6	9	9	...	...
	20 - 24	11	1	10	...	...	...	9	1	1	...	...
	25 - 29	3	...	3	...	...	...	3	...	...	...	...
	30 - 34	7	1	6	...	...	...	6	1	...	...	...
	35 - 44	10	1	9	...	...	...	9	1	...	...	...
	45 - 59	22	1	21	...	...	...	19	1	2	...	...
	60 & over	19	4	15	...	...	...	5	4	10	...	...

It is seen, that infants, and children not attending school constitute 45.73 per cent of the total non-workers. Full time students and children attending school constitute 20.48 per cent. Among others, persons engaged in household duties constitute 20.48 per cent, while the remaining being represented by other dependants and persons permanently disabled.

CHAPTER IV

VILLAGE ECONOMY

Agrarian economy

97. Husbandry being the mainstay of the village folk the village economy is essentially agrarian in its characteristics. The subsidiary occupations too are agriculture oriented and hence the position of the village economy is dependent on the agriculture and its vagaries from time to time. The occupational pattern here is very simple and the workers could be grasped under four heads *viz.*, cultivation, agricultural labourers, business and industry and lastly other occupations. As noted earlier these are not water tight compartments but are inter-allied occupations. Of the 139 households, 43.88 per cent have cultivation as primary source of livelihood. Even among cultivators, only 18.03 per cent depend solely on it while the bulk have some subsidiary occupation or other so as to add to their meagre agricultural income. This necessity for a secondary occupation arises from the fact, that lands occupied by these households are not 'profitable units' to support an average family of 4–5 members throughout the year. Further most of these are rentiers belonging to the high caste Hindus and Muslims who have leased out their lands to other tenants either due to their preoccupation with some other occupation which will not go hand in hand with agriculture or due to their lack of knowledge in cultivation. The type of crops raised and also the size of holdings have made it almost impossible for any family to depend solely on agriculture for their living.

Trade, business and other industrial avenues being very much restricted in scope and also due to the fact that the villagers are having sound agricultural background most of the workers take to agricultural labour as the primary occupation. Thus it is found that 27.34 per cent of the households depend on this avocation for their living but as many as 35.7 per cent among them are forced to take up general cooly work, blacksmithy etc., to supplement their regular income.

Carpentry, blacksmithy and mat weaving are the common village industries. Two Asari households and four Muslim women alone have been found to be engaged in these lines.

Business openings in the village are petty stores catering to the day to day requirements of the villagers in provisions and other items. There are few tea shops owned by Muslims and Vellalas, where business is brisk only during sowing and harvest seasons. Three households are engaged in it as a secondary means along with cultivation. Apart from these three occupations, as much as 25.18 per cent are engaged in varied types of other occupations. Among them are general coolies, dhoby, agent and few salaried workers like workers in the nearby cotton mill at Paravai, and the Thermal station at Samayanallur, Manager, and other low paid revenue menials like Vettiyan etc. A detailed occupational classification of households is given in Table No. XVIII.

TABLE No. XVIII

Occupational classification of households

Community	Total No. of households	Cultivation (Primary): Cultivation only	General cooly	Cart owner	P.W.D. Inspector Highways	Fish selling	Agricultural labourer	Agricultural labourer and milk supply	Agricultural labourer and shepherd	Agricultural labourer (fish, coconut, milk selling)	Mango business	Mill worker and agricultural labourer
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Vellalar	38	6	1	1	1	1	10	1	1	1	...	...
Asari	12	1	...	...	...	...	3	...	...	...	..	...
Agamudaiyar	3	...	...	1	...	...	...	1	...	...	1	...
Ekali	1	...	...	...	...	...	...	...	...	...	...	...
Pandithar	1	...	...	...	...	...	...	...	...	...	...	...
Pallan	33	...	1	...	...	...	5	...	...	...	...	1
Chakkiliyan	16	...	...	...	...	...	1	...	...	...	...	...
Rowther	22	2	...	...	...	...	4	...	...	...	...	...
Pattani	12	2	...	...	...	...	...	...	...	...	...	...
Roman Catholic	1	...	...	...	...	...	...	...	...	...	...	...
Total	139	11	2	2	1	1	23	2	1	1	1	1

Community	Cultivation (Primary) (*Concld.*): Mill worker	Mat weaving	Business (not stated)	Agricultural labourer and mat weaving	Shepherd and mat weaving	Cart business and mat weaving	Agricultural labourer and worker in cycle shop	Tailoring and mat weaving	Tea shop	Milk supply	Coconut business
	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)
Vellalar	...	...	...	...	...	...	...	...	...	...	...
Asari	...	...	...	...	...	...	...	...	...	...	...
Agamudaiyar	...	...	...	...	...	...	...	...	...	...	...
Ekali	...	...	...	...	...	...	...	...	...	...	...
Pandithar	...	...	...	...	...	...	...	...	...	...	...
Pallan	...	...	...	...	...	...	...	...	...	...	...
Chakkiliyan	...	...	...	...	...	...	...	...	...	...	...
Rowther	1	2	2	3	1	1	1	1	...	...	...
Pattani	...	...	...	...	...	...	...	...	1	1	1
Roman Catholic	...	...	...	...	...	...	...	...	...	...	...
Total	1	2	2	3	1	1	1	1	1	1	1

TABLE No. XVIII (*Contd.*)

Occupational classification of households

Community	Agricultural labourer (Primary)							Business			Industry	
	Agricultural labourer only	General cooly	Shepherd	Blacksmith	Mill worker	Fishing	Teacher	Business only (N.S.)	Vegetable business and agricultural labourer	Tea shop	Carpenter	Carpenter and blacksmith
	(25)	(26)	(27)	(28)	(29)	(30)	(31)	(32)	(33)	(34)	(35)	(36)
Vellalar	4	1	...	...	...	...	...	1	...	...	...	...
Asari	1	...	...	...	...	...	...	...	...	...	1	1
Agamudaiyar	...	...	...	...	...	...	...	...	...	...	...	...
Ekali	...	...	...	...	...	...	...	...	...	...	...	...
Pandithar	1	...	...	...	...	...	...	...	...	...	...	...
Pallan	16	2	...	...	1	1	...	...	...	...	...	...
Chakkiliyan	5	...	2	...	...	...	...	...	...	...	...	...
Rowther	...	...	...	...	...	...	...	...	1	...	...	...
Pattani	1	...	...	...	...	...	...	...	...	1	...	...
Roman Catholic	...	...	...	...	...	...	1	...	...	...	...	...
Total	28	3	2	...	1	1	1	1	1	1	1	1

Community	Other occupations												
	General cooly	Mill worker	Photo artist	Mason	Agent and agricultural labourer	General cooly and agricultural labourer	Mill worker and cultivation	General cooly, appam business, cultivation and agricultural labourer	General cooly & carpenter	Watchman and agricultural labourer	Dhoby	Agent	Agent & agricultural labourer
	(37)	(38)	(39)	(40)	(41)	(42)	(43)	(44)	(45)	(46)	(47)	(48)	(49)
Vellalar	1	2	1	1	1	1	1	1	...	...	...	...	...
Asari	1	...	...	...	...	...	...	...	1	1	...	...	...
Agamudaiyar	...	...	...	...	...	...	...	...	...	...	...	...	...
Ekali	...	...	...	...	...	...	...	...	...	...	1	...	...
Pandithar	...	...	...	...	...	...	...	...	...	...	...	...	...
Pallan	2	...	...	...	...	...	...	...	...	...	...	1	1
Chakkiliyan	1	...	...	...	...	2	...	...	...	...	...	...	...
Rowther	...	...	...	...	...	...	...	...	...	...	...	...	...
Pattani	...	1	...	...	...	...	...	...	...	...	...	...	...
Roman Catholic	...	...	...	...	...	...	...	...	...	...	...	...	...
Total	5	3	1	1	1	3	1	1	1	1	1	1	1

TABLE No. XVIII *(Concld.)*

Occupational classification of households

Community	Other occupations *(Concld.)*											
	Servant & agricultural labourer	Worker in Govt. shop & agricultural labourer	Vettiyan & general cooly	Vettiyan & agricultural labourer & servant	Moulvi religious officer & general cooly	Cycle shop worker, agricultural labourer, cultivation & mat weaving	Power house worker	Cleaning the durga	Manager	Dependant	Shepherd and agricultural labourer	Blacksmith and agricultural labourer
	(50)	(51)	(52)	(53)	(54)	(55)	(56)	(57)	(58)	(59)	(60)	(61)
Vellalar	...	...	...	...	...	...	...	...	...	...	...	...
Asari	...	...	...	...	...	...	...	...	...	...	1	1
Agamudaiyar	...	...	...	...	...	...	...	...	...	...	...	...
Ekali	...	...	...	...	...	...	...	...	...	...	...	...
Pandithar	...	...	...	...	...	...	...	...	...	...	...	...
Pallan	1	...	...	...	...	...	...	...	...	1	...	...
Chakkiliyan	2	1	1	1	...	...	...	...	...	...	...	...
Rowther	...	...	...	...	1	1	...	...	...	1	...	...
Pattani	...	...	...	...	...	...	1	1	1	1	...	...
Roman Catholic	...	...	...	...	...	...	...	...	...	...	...	...
Total	3	1	1	1	1	1	1	1	1	3	1	1

Caste and occupation

98. The specialisation in occupations in rural economy which was the mainstay and proportion of the age old caste system in rural India is gradually giving way and this is almost a universal phenomenon in the rural structure as the castes continue no more to indicate occupational specialisation or vice versa. However, most of the so called menial work such as sweeping the village roads, removal of the dead animals etc., are still carried out only by the Scheduled Castes *i.e.*, Chakkiliyans. Carpentry and blacksmithy still are the sources of livelihood for the Asaris (Kammalars). But in higher occupations, this monopolistic trend is not perceived. For example, the Vellalas in ancient days had the pride of being landed gentry, and the Pallans, as farm labourers subject to them. But now the Pallans are not considered as serfs whom the master can hire and fire as he likes. Most of them are now independent agricultural workers who go for their work at their discretion, and some of them are even share-croppers. Those who worked as Pannaiyals have had their service rent, (the Panniyal system) commuted into cash rent. Two households of Pallans have been raised to the level of possessing a few bits of land. However, this transition is not quick spaced, as the traditional functional set-up is still deep rooted in the village society.

In Thiruvalavayanallur, most of the Vellalars are engaged in cultivation, since it is their traditional occupation. Along with them, Agamudaiyar, Asari and Muslims are engaged in cultivation. None of these so-called high castes undertakes works that would degrade their social status. Most of the Vellalar cultivators do not send their women to work in another field. In the same way, the higher caste agricultural coolies among Pillais, Agamudaiyars and Muslims will not work in the field of a Scheduled Caste even if he would starve. Even the Pallan landlord does not employ these high castes but only prefers his own caste people. The personal services such as Dhoby, Barber, Cobbler etc., are still the monopolies of the Vannan, Pandithar and Chakkiliyan respectively. Even

in this, the dhoby or barber to the high caste Hindus does not render his service to the Scheduled Caste Pallan or Chakkiliyans. The Scheduled communities have their own serving communities.

The working force

99. Economically active section of the population account for 249 persons *i.e.*, 45.94 per cent of the total population. Classifying these individual workers into workers engaged in cultivation, business, industry and others, it is found that 28.51 per cent are engaged in cultivation, 1.61 per cent in business, 4.82 per cent in industrial work and the remaining come under the classification of 'others' which includes general coolies, salaried workers, and others. Cultivators and share-croppers other than agricultural coolies are largely found among Vellalas and Muslims, who are the affluent landed gentry in the village. Coolie workers are predominant among the Scheduled Castes, who supplies a good amount of labour force required by the village for cultivation as well as other purposes. The classification of labour force by major group of occupations is given in the following Table No. XIX.

TABLE No. XIX

Workers classified by sex, age-group and industry, business and cultivation belonging to the household

Community	Age-group	Total workers			Workers engaged in: Household industry		Household business		Household cultivation		Others	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Vellalar	All ages	61	37	24	...	...	...	2	21	4	16	18
	0 - 14	...	...	...	...	...	...	...	...	...	...	...
	15 - 59	56	33	23	...	...	...	1	20	4	13	18
	60 & over	5	4	1	...	...	...	1	1	...	3	...
Agamudaiyar	All ages	5	5	...	...	...	...	...	5	...	...	...
	0 - 14	...	...	...	...	...	...	...	...	...	...	...
	15 - 59	5	5	...	...	...	...	...	5	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...
Ekali	All ages	1	...	1	...	...	...	...	...	...	...	1
	0 - 14	...	...	...	...	...	...	...	...	...	...	...
	15 - 59	1	...	1	...	...	...	...	...	...	...	1
	60 & over	...	...	...	...	...	...	...	...	...	...	...
Pandithar	All ages	1	...	1	...	...	...	...	...	...	...	1
	0 - 14	...	...	...	...	...	...	...	...	...	...	...
	15 - 59	1	...	1	...	...	...	...	...	...	...	1
	60 & over	...	...	...	...	...	...	...	...	...	...	...

TABLE No. XIX *(Concld.)*

Workers classified by sex, age-group and industry, business and cultivation belonging to the household

Community	Age group	Total workers			Workers engaged in: Household industry		Household business		Household cultivation		Others	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Asari	All ages	24	13	11	5	...	...	...	4	...	4	11
	0 - 14	3	1	2	1	...	...	...	...	...	...	2
	15 - 59	20	11	9	4	...	...	...	3	...	4	9
	60 & over	1	1	...	...	...	...	...	1	...	...	...
Pallan	All ages	60	34	26	...	...	...	...	7	...	27	26
	0 - 14	...	...	...	...	...	...	...	...	...	...	...
	15 - 59	57	33	24	...	...	...	...	6	...	27	24
	60 & over	3	1	2	...	...	...	...	1	...	...	2
Chakkiliyan	All ages	35	18	17	...	...	...	...	1	...	17	17
	0 - 14	3	3	...	...	...	...	...	...	...	3	...
	15 - 59	32	15	17	...	...	...	...	1	...	14	17
	60 & over	...	...	...	...	...	...	...	...	...	...	...
Rowther	All ages	48	35	13	2	5	...	1	24	...	9	7
	0 - 14	2	1	1	...	...	...	...	...	...	1	1
	15 - 59	44	32	12	2	5	...	1	22	...	8	6
	60 & over	2	2	...	...	...	...	...	2	...	...	...
Pattani	All ages	12	9	3	...	...	1	...	3	2	5	1
	0 - 14	...	...	...	...	...	...	...	...	...	...	...
	15 - 59	9	7	2	...	...	1	...	2	2	4	...
	60 & over	3	2	1	...	...	...	...	1	...	1	1
Roman Catholic	All ages	2	1	1	...	...	...	...	...	...	1	1
	0 - 14	...	...	...	...	...	...	...	...	...	...	...
	15 - 59	2	1	1	...	...	...	...	...	...	1	1
	60 & over	...	...	...	...	...	...	...	...	...	...	...

A detailed list of occupations, and persons engaged in each are summarised in the Table below:

TABLE No. XX

Workers classified by sex, age-group and occupation

Community	Age-group	Cultivation			Lease cultivation			Agricultural labourer			General cooly			Agent			Mill worker		
		Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)
Vellalar	All ages	10	7	3	16	15	1	22	5	17	3	2	1	1	1	...	3	3	...
	0 - 4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	5 - 9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	10 - 14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	15 - 19	...	...	...	...	...	...	1	...	1	...	...	...	...	...	...	...	...	...
	20 - 24	...	...	...	3	3	...	8	4	4	...	...	...	...	...	...	2	2	...
	25 - 29	3	3	...	6	6	...	4	1	3	...	...	...	...	...	...	...	...	...
	30 - 34	...	...	...	1	1	...	3	...	3	...	...	...	...	...	...	1	1	...
	35 - 44	...	...	...	2	2	...	3	...	3	...	...	...	...	...	...	...	...	...
	45 - 59	7	4	3	3	2	1	3	...	3	3	2	1	1	1	...	...	...	...
	60 & over	...	...	...	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...

Community	Age-group	Shepherd			Photo artist			P.W.D. Inspector			Mason			Business		
		Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
		(21)	(22)	(23)	(24)	(25)	(26)	(27)	(28)	(29)	(30)	(31)	(32)	(33)	(34)	(35)
Vellalar	All ages	1	1	...	1	1	...	1	1	...	1	1	...	2	...	2
	0 - 4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	5 - 9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	10 - 14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	15 - 19	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...
	20 - 24	...	...	...	...	...	...	1	1	...	...	...	...	...	...	...
	25 - 29	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	30 - 34	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	35 - 44	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	45 - 59	...	...	...	...	...	...	...	...	...	...	...	...	1	...	1
	60 & over	...	...	...	1	1	...	...	...	...	1	1	...	1	...	1

TABLE No. XX *(Contd.)*

Workers classified by sex, age-group and occupation

Community	Age-group	Cultivation			Lease cultivation			Agricultural labourer			General cooly		
		Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
Asari	All ages	1	1	...	3	3	...	10	1	9	3	1	2
	0 - 4	...	...	...	...	...	...	...	...	...	...	...	...
	5 - 9	...	...	...	...	...	...	...	...	...	...	...	...
	10 - 14	...	...	...	...	...	...	2	...	2	...	...	...
	15 - 19	...	...	...	...	...	...	2	...	2	...	...	...
	20 - 24	...	...	...	...	...	...	1	1	...	1	1	...
	25 - 29	...	...	...	1	1	...	2	...	2	...	...	...
	30 - 34	...	...	...	2	2	...	1	...	1	...	...	...
	35 - 44	...	...	...	...	...	...	...	...	...	2	...	2
	45 - 59	1	1	...	...	...	...	2	...	2	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...	...

Community	Age-group	Carpenter			Watchman			Shepherd			Blacksmith		
		Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
		(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)
Asari	All ages	4	4	...	1	1	...	1	1	...	1	1	...
	0 - 4	...	...	...	...	...	...	...	...	...	...	...	...
	5 - 9	...	...	...	...	...	...	...	...	...	...	...	...
	10 - 14	1	1	...	...	...	...	...	...	...	...	...	...
	15 - 19	1	1	...	...	...	...	...	...	...	...	...	...
	20 - 24	...	...	...	...	...	...	...	...	...	...	...	...
	25 - 29	...	...	...	...	...	...	...	...	...	...	...	...
	30 - 34	...	...	...	...	...	...	...	...	...	...	...	...
	35 - 44	1	1	...	...	...	...	1	1	...	...	...	...
	45 - 59	1	1	...	1	1	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	1	1	...

TABLE No. XX (*Contd.*)

Workers classified by sex, age-group and occupation

Community	Age-group	Cultivation			Lease cultivation			Commu-nity	Dhoby			Commu-nity	Agricultural labourer		
		Persons	Males	Females	Persons	Males	Females		Persons	Males	Females		Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(1)	(2)	(3)	(4)	(1)	(2)	(3)	(4)
Agamudaiyar	All ages	1	1	...	4	4	...	**Ekali**	1	...	1	**Pandithar**	1	...	1
	0 - 4	...	...	...	...	...	...		...	...	...		...	...	...
	5 - 9	...	...	...	...	...	...		...	...	...		...	...	...
	10 - 14	...	...	...	...	...	...		...	...	...		...	...	...
	15 - 19	...	...	...	...	...	...		...	...	...		...	...	...
	20 - 24	...	...	...	2	2	...		...	...	...		...	...	...
	25 - 29	...	...	...	...	...	...		...	...	...		...	...	...
	30 - 34	...	...	...	...	...	...		...	...	...		...	...	...
	35 - 44	...	...	...	...	...	...		...	...	...		...	...	...
	45 - 59	1	1	...	2	2	...		1	...	1		1	...	1
	60 & over	...	...	...	...	...	...		...	...	...		...	...	...

Community	Age-group	Cultivation			Lease cultivation			Agricultural labour			Mill worker		
		Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
Pallan	All ages	1	1	...	6	6	...	44	20	24	2	2	...
	0 - 4	...	...	...	...	...	...	...	...	...	...	...	...
	5 - 9	...	...	...	...	...	...	...	...	...	...	...	...
	10 - 14	...	...	...	...	...	...	...	...	...	...	...	...
	15 - 19	...	...	...	...	...	...	4	1	3	...	...	...
	20 - 24	...	...	...	...	...	...	7	...	7	1	1	...
	25 - 29	...	...	...	...	...	...	9	6	3	...	...	...
	30 - 34	1	1	...	1	1	...	7	4	3	1	1	...
	35 - 44	...	...	...	2	2	...	6	1	5	...	...	...
	45 - 59	...	...	...	2	2	...	11	8	3	...	...	...
	60 & over	...	...	...	1	1	...	...	...	...	...	...	...

TABLE No. XX *(Contd.)*

Workers classified by sex, age-group and occupation

Community	Age-group	Agent			General cooly			Servant		
		Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
(1)	(2)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)
Pallan *(Contd.)*	All ages	2	2	...	3	1	2	2	2	...
	0 - 4	...	...	...	...	...	...	...	...	...
	5 - 9	...	...	...	...	...	...	...	...	...
	10 - 14	...	...	...	...	...	...	...	...	...
	15 - 19	...	...	...	...	...	...	...	...	...
	20 - 24	...	...	...	...	...	...	...	...	...
	25 - 29	1	1	...	...	...	...	...	...	...
	30 - 34	...	...	...	...	...	...	1	1	...
	35 - 44	...	...	...	1	1	...	...	...	...
	45 - 59	1	1	...	...	...	...	1	1	...
	60 & over	...	...	...	2	...	2	...	...	...

Community	Age-group	Lease cultivation			Agricultural labourer			Shepherd			Village official		
		Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
Chakkiliyan	All ages	1	1	...	20	5	15	4	4	...	2	2	...
	0 - 4	...	...	...	...	...	...	...	...	...	...	...	...
	5 - 9	...	...	...	...	...	...	1	1	...	...	...	...
	10 - 14	...	...	...	...	...	...	2	2	...	...	...	...
	15 - 19	...	...	...	3	...	3	...	...	...	...	...	...
	20 - 24	...	...	...	3	...	3	...	...	...	...	...	...
	25 - 29	...	...	...	6	...	6	1	1	...	2	2	...
	30 - 34	...	...	...	7	5	2	...	...	...	...	...	...
	35 - 44	1	1	...	...	...	...	...	...	...	...	...	...
	45 - 59	...	...	...	1	...	1	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...	...

TABLE No. XX (*Contd.*)

Workers classified by sex, age-group and occupation

Community	Age-group	Working in a worker's shop			Servant			General cooly		
		Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
(1)	(2)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)
Chakkiliyan (*Contd.*)	All ages	1	1	...	3	3	...	4	2	2
	0 - 4	...	...	...	...	...	...	...	...	...
	5 - 9	...	...	...	...	...	...	...	...	...
	10 - 14	...	...	...	...	...	...	...	...	...
	15 - 19	...	...	...	...	...	...	...	...	...
	20 - 24	...	...	...	...	...	...	1	...	1
	25 - 29	1	1	...	...	...	...	1	1	...
	30 - 34	...	...	...	...	...	...	1	1	...
	35 - 44	...	...	...	2	2	...	1	...	1
	45 - 59	...	...	...	1	1	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...

Community	Age-group	Cultivation			Lease cultivation			Agricultural labourer			Mat weaving			Shepherd			Cycle shop worker		
		Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)
Rowther	All ages	14	14	...	10	10	...	9	2	7	5	...	5	1	1	...	2	2	...
	0 - 4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	5 - 9	...	...	...	...	...	...	1	...	1	...	...	...	...	...	...	...	...	...
	10 - 14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	15 - 19	1	1	...	...	...	...	1	1	...	...	...	...	1	1	...	...	...	...
	20 - 24	2	2	...	1	1	...	4	1	3	1	...	1	...	...	...	2	2	...
	25 - 29	2	2	...	2	2	...	1	...	1	1	...	1	...	...	...	...	...	...
	30 - 34	2	2	...	2	2	...	...	...	...	1	...	1	...	...	...	...	...	...
	35 - 44	2	2	...	...	...	...	1	...	1	2	...	2	...	...	...	...	...	...
	45 - 59	4	4	...	4	4	...	1	...	1	...	...	...	...	...	...	...	...	...
	60 & over	1	1	...	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...

TABLE No. XX (*Contd.*)

Workers classified by sex, age-group and occupation

Community	Age-group	General labourer			Mill worker			Tailor			Business			Religious worker		
		Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
(1)	(2)	(21)	(22)	(23)	(24)	(25)	(26)	(27)	(28)	(29)	(30)	(31)	(32)	(33)	(34)	(35)
Rowther	All ages	3	3	...	1	1	...	1	1	...	1	...	1	1	1	...
	0 - 4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	5 - 9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	10 - 14	...	...	...	...	...	...	1	1	...	...	...	...	...	...	...
	15 - 19	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	20 - 24	3	3	...	...	...	...	...	...	...	...	...	...	...	...	...
	25 - 29	...	...	...	1	1	...	...	...	...	...	...	...	...	...	...
	30 - 34	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	35 - 44	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	45 - 59	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	1	...	1	1	1	...

Community	Age group	Cultivation			Lease cultivation			Agricultural labourer			Tea shop		
		Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
Pattani	All ages	3	1	2	2	2	...	2	2	...	1	1	...
	0 - 4	...	...	...	...	...	...	...	...	...	...	...	...
	5 - 9	...	...	...	...	...	...	...	...	...	...	...	...
	10 - 14	...	...	...	...	...	...	...	...	...	...	...	...
	15 - 19	...	...	...	...	...	...	...	...	...	...	...	...
	20 - 24	...	...	...	...	...	...	1	1	...	...	...	...
	25 - 29	...	...	...	1	1	...	...	...	...	1	1	...
	30 - 34	...	...	...	1	1	...	...	...	...	...	...	...
	35 - 44	2	...	2	...	...	...	...	...	...	...	...	...
	45 - 59	...	...	...	...	...	...	1	1	...	...	...	...
	60 & over	1	1	...	...	...	...	...	...	...	...	...	...

TABLE No. XX (Concld.)

Workers classified by sex, age-group and occupation

Community	Age group	Mill worker Persons	Mill worker Males	Mill worker Females	Power-house worker Persons	Power-house worker Males	Power-house worker Females	Manager Persons	Manager Males	Manager Females
(1)	(2)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)
Pattani (Contd.)	All ages	1	1	...	1	1	...	1	1	...
	0 - 4	...	...	...	...	...	...	...	...	...
	5 - 9	...	...	...	...	...	...	...	...	...
	10 - 14	...	...	...	...	...	...	...	...	...
	15 - 19	...	...	...	...	...	...	...	...	...
	20 - 24	...	...	...	...	...	...	...	...	...
	25 - 29	..	...	...	1	1	...	...	...	...
	30 - 34	1	1	...	...	...	...	...	...	...
	35 - 44	...	...	...	...	...	...	...	...	...
	45 - 59	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	1	1	...

Community	Age-group	Working in Durga Persons	Working in Durga Males	Working in Durga Females	Community	Agricultural labourer Persons	Agricultural labourer Males	Agricultural labourer Females	Teachers Persons	Teachers Males	Teachers Females
(1)	(2)	(24)	(25)	(26)		(3)	(4)	(5)	(6)	(7)	(8)
Pattani (Contd.)	All ages	1	...	1	**Roman Catholic**	1	1	...	1	...	1
	0 - 4	...	...	...		...	...	...	...	...	...
	5 - 9	...	...	...		...	...	...	...	...	...
	10 - 14	...	...	...		...	...	...	...	...	...
	15 - 19	...	...	...		...	...	...	...	...	...
	20 - 24	...	...	...		...	...	...	...	...	...
	25 - 29	...	...	...		...	...	...	1	...	1
	30 - 34	...	...	...		1	1	...	...	...	...
	35 - 44	...	...	...		...	...	...	...	...	...
	45 - 59	...	...	...		...	...	...	...	...	...
	60 & over	1	...	1		...	...	...	...	...	...

Cultivators

100. There are 71 persons inclusive of both owner and lease cultivators. Thirty among them are owner cultivators, the remaining being lease cultivators. Women engaged in own cultivation—is less since cultivation needs hard labour and intense supervison, which are beyond their capacity. There are five women owner cultivators. They manage cultivation with the help of their grown up sons or hired labourers. The Pillai and Muslim communities have large number of land owning cultivators. There are ten owner cultivators among Pillai as against seventeen among Muslims. Lease cultivators are also equally large among these two communities. Most of the households have leased out their lands to the Pallans and other caste tenants in the village, and have migrated to towns and other places of their own employment. Such absentee landlords are mostly found among Muslims. A few resourceful among the Pallans have also taken up own cultivation as well as lease cultivation. The practice of farming as prevailing here is intensive and rather expensive also even though it could be carried out in small plots. In such cases, the rentiers often prefer persons with some resources since the leaseholders have to invest on manure, seed, and agricultural labour, in advance and get it reimbursed only during the harvest, under the share crop system.

Agricultural labourer

101. Agricultural labourers account for 43.77 per cent of the village labour force. Women predominate among agricultural labourers, as the major portion of agricultural operations is carried out by women. Male labourers are required for hard manual labour like ploughing and levelling while for weeding, and harvesting, women-folk are employed. The labour force for agricultural operation is drawn from various communities, including Muslims, the majority being from the Scheduled Castes. Nearly 58.72 per cent are from among the Pallans and Chakkiliyans. Pallans, however, constitute the majority. Pallan women are considered experts in agricultural labour. It is common to see these women singing while engaged in their arduous work of weeding, transplanting and harvesting. The other caste women dislike agricultural labour, which they take up only when they are financially stringent. Among Muslims, a few women from poor Rowther families are found doing agricultural labour.

Both among Scheduled Castes and others engaged in agriculture boys normally take to agricultural labour at the early age of 13 or 14. Before this they look after cattle, and gather grass for their cattle. Sometimes they assist their parents during the harvest season, and are paid the child wage. Adult wages are given when they attain the age of seventeen or so.

General coolie workers

102. Yet another source of livelihood for the village folk is general coolie labour. This will comprise of all items of manual labour such as construction, roads, tanks etc. and also save sundry items of labour work.

In spite of the wide coverage of this item of work the total number of workers depending on this for their living is very negligible and only sixteen workers *i.e.*, nine males and seven females have been found engaged solely in this line. However, a majority of agricultural labourers among Scheduled Castes and other poorer sections among other castes also take to general coolie work during the off-seasons. There is considerable extent of mobility for this category of workers and they go in search of work to the neighbouring villages and towns, and sometimes even migrate temporarily. The economic standard of these general coolie workers is very poor. This is due to the fact that employment opportunities for these workers are seasonal and rather limited. The opportunities are more during sowing and harvest seasons when a majority of labour force turn to agricultural work.

Business

103. Business, in its restricted sense, is found to provide occupation either as the main engagement or as subsidiary work to about twenty families in the village. These are mostly Vellalas and Muslims. The line of business is generally petty trading in provisions, vegetables etc., and profit per month from these lines is found to vary from Rs. 15 to 50 p.m. The business enterprises pursued by Vellalas are mostly petty trading like selling of milk, coconut, fish, appalam, and iddly (muffin). These are mostly subsidiary lines and income from these hardly exceeds Rs. 40 per month. Muslims are found to prefer lines such as selling of mats, trading in provisions, tea shop, vegetable vending and other general stores. Here also profit in the village does not seem to be very lucrative. The details of business and the relative profit derived from each source is summarised in the following Table:

TABLE No. XXI

Trade or business

Community	Milk supply: No. of households (1)	Commodities (2)	Source of finance (3)	Average profit (4)	Agency: No. of households (1)	Commodities (2)	Source of finance (3)	Average profit (4)	Coconut, milk and fish selling: No. of households (1)	Commodities (2)	Source of finance (3)	Average profit (4)
Vellalar	1	Milk	Own	Rs. 37.50	1	N.S.	N.S.	N.S.*	1	...	Own	Rs. 25

Community	Appam selling: No. of households (1)	Commodities (2)	Source of finance (3)	Average profit (4)	Idly etc. selling: No. of households (1)	Commodities (2)	Source of finance (3)	Average profit (4)	Fish selling: No. of households (1)	Commodities (2)	Source of finance (3)	Average profit (4)
Vellalar	1	...	Own	Rs. 20	1	...	Own	Rs. 15	1	...	Own	Rs. 2.5

Community	Mat selling: No. of households (1)	Commodities (2)	Source of finance (3)	Average profit (4)	Provision stores: No. of households (1)	Commodities (2)	Source of finance (3)	Average profit (4)	Fuel merchants and mat selling: No. of households (1)	Commodities (2)	Source of finance (3)	Average profit (4)
Rowther	8	...	Own	Rs. 7.75	1	...	Own	Rs. 16.67	1	...	Own	Rs. 35

Community	General stores: No. of households (1)	Commodities (2)	Source of finance (3)	Average profit (4)	Vegetable selling: No. of households (1)	Commodities (2)	Source of finance (3)	Average profit (4)
Rowther	1	...	Own	Rs. 20	1	...	Own	Rs. 10

Community	Milk supply: No. of households (1)	Commodities (2)	Source of finance (3)	Average profit (4)
Agamudaiyar	1	...	Own	Rs. 8

Community	Tea shop: No. of households (1)	Commodities (2)	Source of finance (3)	Average profit (4)	Milk supply: No. of households (1)	Commodities (2)	Source of finance (3)	Average profit (4)
Pattani	1	...	Own	Rs. 50	2	...	Own	Rs. 3

*N.S.=Not stated.

No Liquor shop; but a Village Provision store.

Womenfolk at the pottery sale

A way side tea shop to serve the poor.

The view of a village Tea Tavern.

Other occupations

104. Besides the above there are a few other lines of occupation pursued by different communities in this village. Of these a few are traditional occupations followed by the community concerned, from time immemorial while others are of recent origin mostly adapted to the new conditions of the present day world. There are few salaried workers like P.W.D. Inspector, Power House workers etc., among the literate few of the Vellala community and also among the Muslims. The starting of Cotton Mills in the neighbourhood of the village has opened up new avenues for a few who have discarded the traditional occupation *viz.*, cultivation and have taken to casual labour and watchman duty in the Mills. There is yet another line of occupation and in this line only one Catholic Christian is engaged, the village school teacher.

Occupational mobility

105. Though wealth and means of obtaining livelihood are still linked up with caste, the diversification of economy has considerably contributed towards occupational mobility and has gone a long way in the direction of reducing the importance of the traditional caste distinctions. The departure from traditional occupations is conspicuous from a study of the pattern of occupations pursued by different communities. Even the Vellalas, the traditional agriculturists have started taking to other occupations and our survey revealed that a few of them had adopted photography and a few other masonry. Likewise there is a change in the occupational trend among the traditional Artisan class also. A few Asaris have taken to cultivation and agricultural labour. Some work in the capacity of watchmen. The Pandithars who are barbers by tradition have now taken up agricultural labour as their main source of livelihood, since it has been proved that living on the income from hair dressing alone in the village is quite impossible. Pallans who were formerly agricultural serfs at the beck and call of the Muslim and Vellala landlords are now independent coolies. Chakkilians, the traditional leather workers no longer depend on leather work alone. Quite a large number among them have turned to agricultural labour and other odd jobs like shepherding, workshop hand, general coolie etc.

The following table will indicate the mobility among different communities in the village.

TABLE No. XXII

Occupational mobility and cause of change

Community	No. of persons who changed father's occupation			Old and new occupations	No. of persons who are not content with present occupation
	Voluntarily	Forced by circumstances	Other reasons (specify)		
(1)	(2)	(3)	(4)	(5)	(6)
Vellalar	...	3	...	Cultivation to Agricultural Labourer:—No reason was given by 2 persons - One has given reason that he changed because his father had lost all his lands. ...	20
	3	...	...	Cultivation to Mill Worker:—The reasons are as follows:—(1) To earn more. (2) Did not like the job. (3) Got a job in a mill. ...	...
	...	1	...	Cultivation to Agent:—Father lost lands. ...	...
	...	1	...	Cultivation to General cooly:—Could not get lands for lease cultivation. ...	...
	...	1	...	Cultivation to Masonry:—Father lost lands. ...	...
	...	1	...	Cultivation to Business:—Head of the household is a female. ...	...
	...	1	...	Business and cultivation to only Cultivation:—As business failed, he was forced to take up only cultivation. ...	...

TABLE No. XXII (*Contd.*)

Occupational mobility and cause of change

Community	No. of persons who changed father's occupation — Voluntarily	Forced by circumstances	Other reasons (specify)	Old and new occupations	No. of persons who are not content with present occupation
(1)	(2)	(3)	(4)	(5)	(6)
Asari	...	1	...	Carpenter to General cooly:—No training in Carpentry. ...	9
	...	1	...	Carpenter to Watchman :—Ill health. ...	...
	...	1	...	Carpenter to Shepherd:—Knows nothing about cultivation. ...	...
	...	1	...	Carpenter to Blacksmith :—He knows only this job.	...
	...	1	...	Carpenter and Blacksmith :—To earn more. ...	...
	...	1	...	Carpenter to General cooly :—No reason. ...	...
	...	1	...	Carpenter and cultivation - to cultivation - Did not learn carpentry. ...	...
Pandithar	...	1	...	Cultivation and Barber - to Agricultural labour - Unable to do it as the head of the household is a female. ...	...
Pallan	...	4	...	Agricultural labourer to lease cultivation - To earn more. ...	31
	...	1	...	Agricultural labourer to Agent - To earn more. ...	...
	...	1	...	Agricultural labourer to general cooly - No reason.	...
	...	1	...	Agricultural labourer to dependant - No reason.	...
	...	...	...	Cultivation to servant - Could not work in the fields as before. ...	...
	...	1	...	Cultivation to General cooly - Lost all property.	...
	...	1	...	Cultivation to Agent - Father lost all property. ...	...
Chakkiliyan	...	3	...	Agricultural labourer to General cooly - No reasons.	14
	...	2	...	Agricultural labourer to man servant - More stable.	...
	...	1	...	Agricultural labourer to Government shop worker - To earn more. ...	...
	...	1	...	Agricultural labourer to Village Vettian - Got this job. ...	...
	...	1	...	Agricultural labourer to Village cowherd - Knows nothing about A. L. ...	...
Rowther	1	...	...	Business to cultivation - Did not like it. ...	13
	...	1	...	Urani doctor to Moulvi - Did not learn the trade.	...
	...	1	...	Business and cultivation - to cultivation - Business failed. ...	...
	...	...	...	Cultivation to worker in a Cycle shop - To earn more. ...	...
	...	1	...	Cultivation to dependant - No reason. ...	...
	...	1	...	Cultivation to Vegetable business - Head of the household is a lady. ...	...

TABLE No. XXII (*Concld.*)

Occupational mobility and cause of change

Community	No. of persons who changed father's occupation: Voluntarily	Forced by circumstances	Other reasons (specify)	Old and new occupations	No. of persons who are not content with present occupation
(1)	(2)	(3)	(4)	(5)	(6)
Pattani	...	1	...	Cultivation to Agricultural labourer - Lost all lands.	...
	...	1	...	Forest Ranger to Dependant - Occupation not hereditary. ...	...
	...	1	...	Cultivation to Mill worker - Lost all lands. ...	...
	...	1	...	Cultivation to Powerhouse worker - Lost all lands.	...
	...	1	...	Cultivation to Teashop - Lost all lands. ...	...
	...	1	...	Cultivation to cleaning the Durga - Lost all lands.	...
	...	1	...	Cultivation to Manager - Ill health. ...	...
Roman Catholic (Christian)	..	1	...	Cultivation to Agricultural labourer - Father lost all property. ...	...

A detailed account of change in the occupational pattern among different communities in the village is given in the table below:

TABLE No. XXIII

Occupational mobility – Nature of change from father's generation to present generation

Community	Occupation	Households	No. of households whose father's occupation was: In the same occupation as in Col. 1 *i.e.,* his own	Building contract	Cultivation	Sculpture	Not stated	No. of households who want their sons to be: Business	Any other good job	Cultivation	Any Government job	Not stated
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Vellalar	Cultivation	23	21	1	...	...	1	...	5	...	...	18
	Agricultural labourer	5	2	...	3	...	...	1	1	...	...	3
	General cooly	3	...	...	2	...	1	...	...	1	...	2
	Mill worker	3	...	...	3	...	...	...	...	2	1	...
	Agent	1	...	...	1	...	...	...	1	...	...	...
	Photo Artist	1	...	...	...	1	...	...	...	1	...	...
	Masonry	1	...	...	1	...	...	...	...	1	...	...
	Business	1	...	...	1	...	...	...	...	1	...	...

TABLE No. XXIII *(Contd,)*

Occupational mobility – Nature of change from father's generation to present generation

Community	Occupation	Households	No. of households whose father's occupation was: In the same occupation as in Col. 1 *i.e.*, his own	Cultivation	Carpenter	Cultivation and carpenter	Not stated	No. of households who want their sons to be: Blacksmith	Carpenter	Bus conductor	Any other job	Not stated
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Asari	Cultivation	4	3	...	...	1	...	...	...	...	...	4
	General cooly	2	...	...	2	...	...	...	1	1	...	...
	Carpenter	2	...	1	1	...	...	...	1	...	...	1
	Watchman	1	...	1	...	...	...	...	...	...	...	1
	Shepherd	1	...	1	...	...	...	...	...	...	1	...
	Blacksmith	1	...	1	...	...	...	1	...	...	...	...
	Agricultural labourer	1	...	...	...	...	1	...	...	...	...	1

Community	Occupation	Households	No. of households whose father's occupation was: In the same occupation as in Col. 1 *i.e.*, his own	Business	Cultivation	Business and cultivation	Cultivation and mat weaving	Unani doctor	Not stated	No. of households who want their sons to be: Educated and then a good job	Police force	Government job	Cultivation	Tailor	Not stated
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)
Rowther	Cultivation	18	14	1	...	1	1	...	1	6	1	2	3	1	5
	Moulvi	1	...	...	...	...	...	1	...	...	Mill worker	...	...	...	...
	Cycle shop worker	1	...	...	1	...	...	...	...	...	No son	...	...	...	...
	Dependant	1	...	...	1	...	...	...	...	...	working somewhere	...	...	...	...
	Vegetable business	1	...	...	1	...	...	...	...	...	A lady. Hence doing vegetable business	...	...	...	...

Community	Occupation	Households	No. of households whose father's occupation was: In the same occupation as in Col. 1 *i.e.*, his own	Cultivation and barber	No. of households who want their sons to be
(1)	(2)	(3)	(4)	(5)	(6)
Agamudaiyar	Cultivation	3	3	...	No son
Ekali	Dhoby	1	1	...	Not stated
Pandithar	Agricultural labourer (Female divorced)	1	...	1	No son

TABLE No. XXIII *(Concld.)*

Occupational mobility – Nature of change from father's generation to present generation

Community	Occupation	Households	No. of households whose father's occupation was: In the same occupation as in Col. 1 i.e., his own	Cultivation	Agricultural labourer	No. of households who want their sons to be: Mill worker	Not stated
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
Pallan	Agricultural labourer	20	20	...	...	3	17
	Cultivation	7	3	...	4	...	7
	Agent	2	...	1	1	...	2
	General cooly	2	...	1	1	...	2
	Dependant	1	...	...	1	...	1
	Servant	1	...	1	...	...	1

Community	Occupation	Households	No. of households whose father's occupation was: In the same occupation as in Col. 1 i.e., his own	Culti-vation	Forest Ranger	No. of households who want their sons to be: Government job	Any other job	Not stated
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
Pattani ...	Cultivation ...	5	5	...	...	1	1	3
	Agricultural labourer	1	...	1	...	...	...	1
	Mill worker ...	1	...	1	...	...	...	1
	Powerhouse worker	1	...	1	...	...	...	1
	Tea shop owner ...	1	...	1	...	...	...	1
	Religious worker ...	1	...	1	...	...	...	1
	Manager ...	1	...	1	...	...	1	...
	Dependant ...	1	...	...	1	...	...	1
Roman catholics ...	Agricultural labourer	1	...	1	...	...	...	1

Community	Occupation	Households	No. of households whose father's occupation was: In the same occupation as in Col. 1 i.e., his own	Agricultural labourer	Vettiyan	No. of households who want their sons to be: Agricultural labourer	Not stated
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
Chakkiliyan	Agricultural labourer ...	6	6	...	...	...	6
	General cooly ...	3	...	3	...	3	...
	Servant ...	2	...	2	...	...	2
	Vettiyan ...	2	...	1	1	...	2
	Cultivation ...	1	1	...	...	...	1
	Shepherd ...	1	...	1	...	...	1
	Government shop worker	1	...	1	...	...	1

Communities and occupational mobility

106. Among the Vellalas it was noticed during our survey that out of twenty three cultivating households twenty-one were merely following the ancestral occupation *i.e.*, cultivation. An attempt was made to study the occupation of the ancestors but some present day cultivators did not reveal the occupation of their parents. The descendants of eleven cultivators have been found to have taken to various other lines such as agricultural coolie work, photography, mill work etc.

Among the Asaris movement from their traditional occupation has started even during the last generation itself. Of the twelve families of Asaris, only four households were following their traditional occupation of blacksmithy and carpentry, while the others have turned towards cultivation. Now only two households pursue their traditional occupation.

Among Pallans, only ten households have changed from their traditional occupation. Descendants of four agricultural labourers have become cultivators while sons of three cultivators have become agent, general coolie and servant respectively. Descendants of three agricultural labourers also have become agent, general coolie and dependant.

The Chakkiliyans are the traditional leather workers. But in Thiruvalavayanallur, none pursue cobblery as the main source of livelihood. All of them have taken to works other than cobblery like agricultural labour, cultivation etc.

Of the twenty two households of Muslim Rowthers, fourteen remain in the same occupation as their fathers *viz.*, cultivation. Descendants of three cultivators have taken up cycle repair, vegetable business etc., as their source of living. The son of one Native Doctor is acting as the 'Moulvi' (Religious worker). Among Pattanis, seven out of twelve households have taken up new jobs other than those of their ancestors. Six among them are cultivators' sons who have taken up agricultural labour, tea shop, business and salaried jobs in Cotton Mill and Thermal Power Station in the neighbourhood of the village as their sources of living.

This mobility of labour has been due to circumstances either voluntary or sometimes forced on them. In voluntary cases of mobility, the main reasons are discontent in the original occupation or inadequate return, and sometimes the availability of a new remunerative job. It is not paradoxical to say, that in many poor cultivator households, semi starvation is the rule, since the yield is poor even after investing so much in terms of money and labour. This often causes discontent which forces them to find out new source of employment.

Land assets

107. In Thiruvalavayanallur, agriculture is the main sources of income and the villagers make their living from the same either directly or indirectly.

The entire land in the village belonged to the Madurai Meenakshi Sundareswarar Devasthanam and the Devasthanam leased out the land to the ryots on 'melwaram' basis. Each ryot paid only a nominal tax to the Devasthanam, which was mainly based on the 'Taram' of the lands. The temple collected this tax through its own Karnam and paid Rs. 650, the assessed tax to the Government, utilising the surplus for its use. The ryots had every freedom to dispose off the land by sale, or by 'othi' and sub-let it to others.

Classification of land

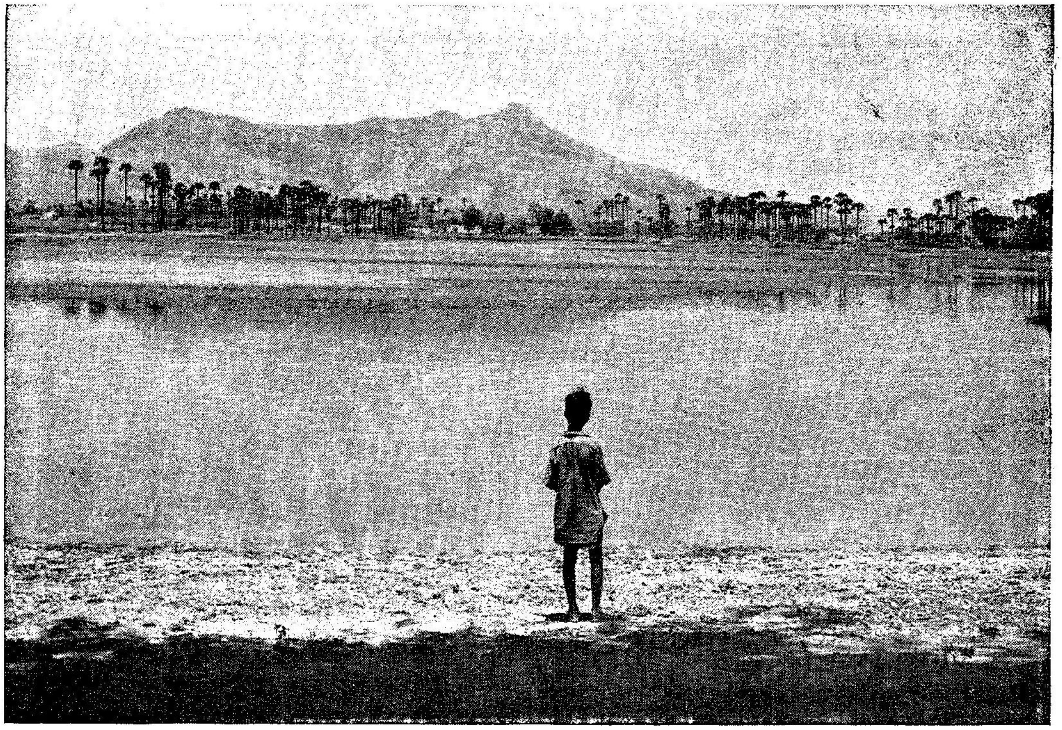
108. Thiruvalavayanallur has an extent of 427.58 acres of land, a vast portion of it being wet lands. Dry lands account for a total extent of 58 acres of which an extent of 30 acres is put under wet cultivation. The distribution of land under various categories is as follows:

Categories of land	Acres	Cents
Dry lands	58	24
Wet lands	215	62
Inam wet lands	31	25
Poramboke	122	47
Total	427	58

The poramboke area includes the tank, canal way, temple lands, nattam, nirpidi poramboke etc. The nirpidi poramboke was formerly classified as dry land which has been classified under poramboke in the recent settlement. Of the total 122.47 acres of poramboke, the tank occupies an extent of 79.93 acres and the nattam 9.33 acres.

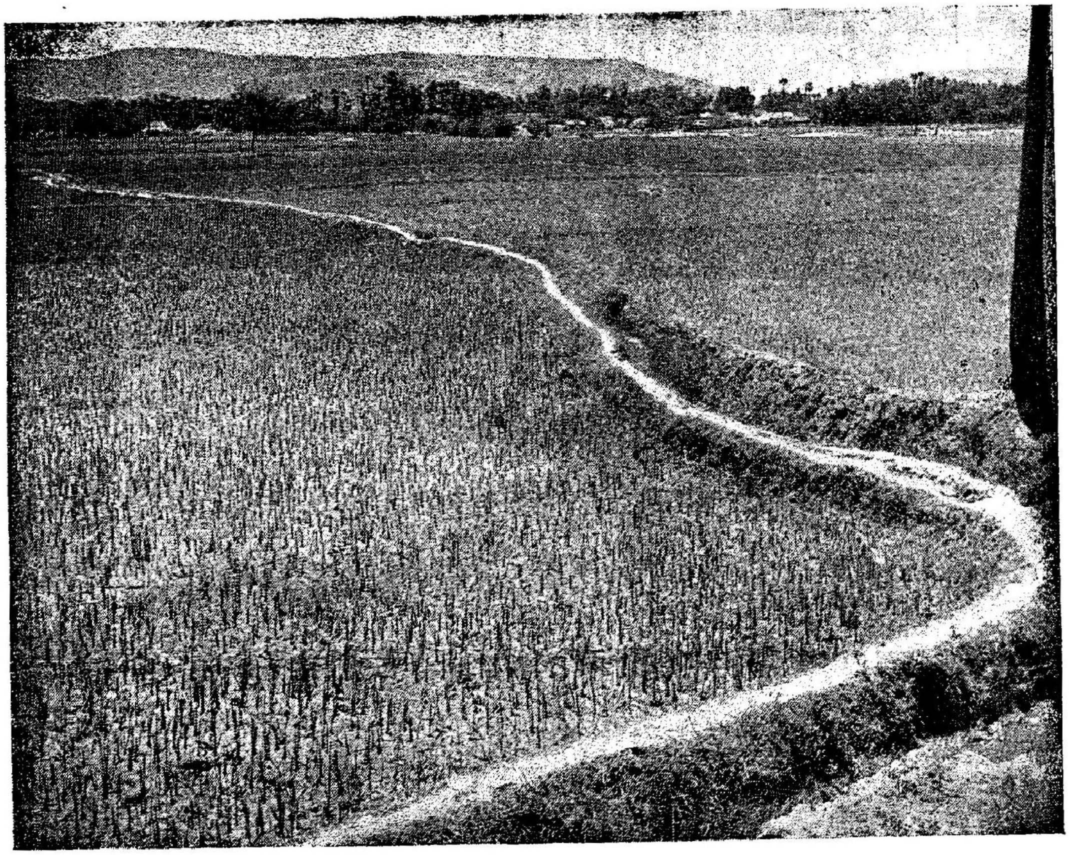
Soil

109. The Government has introduced settlement, based on a reclassification of soil and partly on the type of irrigational facilities. The soils were reclassified as in the case of the original settlement into two main series, the regar and the red ferruginous and each



The Thiruvalavayanallur Kanavai.

Cultivation in progress—Inundation of field before ploughing in the stubbles.



Due to scarce irrigation, fields lie vacant after single harvest.

of these series was divided into three groups *viz.*, the clayey, the loamy and the sandy and each of these classes was further sub-divided into four sorts, namely, the best, the good, the ordinary and the worst. The usual grouping of soils of equal productive capacity into tarams was also made. The following is the revenue classification of the lands of Thiruvalavayanallur.

Category of land	Class	Sort	Taram
Wet lands	7	1	2
Dry lands	7	1	2

A major portion of the lands is loamy, and highly percolative. But the villagers report that cultivation to an extent, suffers from a high proportion of lime content, which retardatively affects yield. This high content of lime, they say reduce fertility, which is never indemnified by improved manure. Moreover, the local farmer fears that an application of chemical manure which is nothing but 'salt manure', would worsen the fields by increasing the saline contents. Most of the farmers are lethargic and do not take counsel from agricultural demonstrators of the Block Development Unit who could put them on the right track. They always resort to traditional manure application with cowdung, green leaves etc.

Irrigation

110. There are three sources of irrigation in this place. They are:

(1) Thiruvalavayanallur tank

(2) Thanichiyam tank and

(3) Nedungulam tank

Thiruvalavayanallur tank lies in the village. The other two lie in the respective villages. All the above storage sources are connected with the Periyar system. The area of the present ayacut of the above tanks is as follows:—

Thiruvalavayanallur	218.45 acres
Thanichiyam	32.74 „
Nedungulam Tank	21.84 „

During recent settlement, the irrigation sources supplied by the Periyar system were classified into first class, consisting of well supplied channels and tanks connected with the Periar system and the second class consisting of channels and tanks less well supplied. Exceptionally poor sources were placed in a lower class. As far as Thiruvalavayanallur is concerned, the irrigation is scarce. The Periyar Channel has to feed several other big tanks on its upper reach *viz.*, Thattakulam, Royapuram tank, Rishabam tank and Thirumalvattam tank etc., before it reaches the Thiruvalavayanallur tank. When the water reaches the village tank, it is too scanty to fill in even half of the tank. In addition to this, the late arrival of water in the tank causes a late harvest. This also enables only a single crop cultivation on a major portion of lands.

The flow of the water to the fields is regulated by the Paraiyan village menials.

Land tenure

111. Thiruvalavayanallur has an extent of 305.11 acres of cultivable lands both wet and dry. These are owned by the natives as well as outside villagers. The latter are mostly absentee landlords, who originally belonged to the village but have now settled in towns and places of their employment. Of the total of the 250 land tax paying Pattadars, one-fourth are outside Pattadars. Almost all these Pattadars sub-let their lands to one or more tenants on contract. There are two systems of tenures *viz.*, the Kattukuthagai and the waram in vogue in the village. Under the Kattukuthagai, a lessee is specially required, among other conditions to acknowledge the title of the owner and the latter's right to enjoy his lands fully on the expiry of lease. The rent is a fixed amount *viz.*, twelve bags per every acre. The straw completely belongs to the lessee. Under the waram, no definite amount is fixed and the produce is shared on the basis of two-third by owner and one-third by the lessee. The lessee also pays one-third of the land tax. Some of the biggest land-owners engage hired labourers permanently attached to their lands. They are mostly from the Scheduled Castes and known as 'Padiyals' or 'Pannaiyals'. The Padiyals get an annual remuneration of four to six bags of paddy and one or two sets of garments in a year during festivals like Deepavali and Thai Pongal. Usually such contracts are made after paying an advance amount which depends upon the capacity of the person.

Possession of land

112. The households possessing land under various categories of tenure and the extent is given in the Table No. XXIV.

TABLE No. XXIV

Possession of land

Community	Total No of house-holds	No. of house-holds having no land	Name of interest	No. of households and extent of land: 5 cents & below	6 to 10 cents	11 to 20 cents	21 to 50 cents	51 cents to one acre	1.01 to 2.49 acres	2.50 to 4.99 acres	5 to 9.99 acress	10 and above
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Vellalar ...	38	10	Land owned ...	...	...	...	4	1	2	2	...	...
			Land held from private persons or institutions for lease ...	...	...	...	1	1	5	4	...	...
			Land owned and taken on lease ...	...	...	...	...	...	...	6	...	...
			Land given out to private persons or institutions for lease ...	...	...	1	...	...	...	...	...	...
			Land owned and held direct from Govern-ment under a tenure less substantial owner-ship ...	...	...	...	...	...	...	1	...	...
			Total	...	...	1	5	2	7	13	...	...
Agamudaiyar ...	3	...	Land owned ...	...	...	...	...	...	1	...	...	...
			Land owned and taken on lease ...	...	...	...	...	...	...	1	1	...
			Total	...	...	...	...	...	1	1	1	...
Ekali ...	1	...	...	...	...	...	...	...	...	...	...	...
Pandithar ...	1	...	...	...	...	...	...	...	...	...	...	...
Roman Catholic	1	...	...	...	...	...	...	...	...	...	...	...
Asari ...	12	7	Land owned ...	...	...	...	...	...	...	...	1	...
			Land held from private persons or institutions for lease ...	...	...	...	..	...	3	...	...	...
			Land owned and taken on lease ...	...	...	...	...	...	1	...	...	...
			No lands ...	...	...	...	...	...	...	...	...	...
			Total	...	...	...	...	...	4	...	1	...
Pallans ...	33	25	Land owned ...	...	..	1	...	...	1	...	...	...
			Land held from private persons or institutions for lease ...	...	...	...	...	...	2	1	...	...
			Land owned and taken on lease ...	...	...	...	...	1	1	1	...	...
		25	Total	...	...	1	...	1	4	2	...	...

TABLE No. XXIV *(Concld.)*

Possession of land

Community	Total No. of house-holds	No. of house-holds having no land	Name of interest	No. of households and extent of land: 5 cents & below	6 to 10 cents	11 to 20 cents	21 to 50 cents	51 cents to one acre	1.01 to 2.49 acres	2.50 to 4.99 acres	5 to 9.99 acres	10 and above
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Chakkiliyans ...	16	15	Land held from private persons or institutions for lease ...	...	...	...	...	...	...	1	...	...
Rowther ...	22	2	Land owned ...	...	...	...	1	1	2	2	1	...
			Land held from private persons or institutions for lease ...	...	...	...	...	2	5	1	...	...
			Land owned and taken on lease ...	...	...	...	...	...	...	1	3	...
			Land owned and held direct from Government under a tenure less substantial ...	...	...	...	...	...	1	...	...	...
Pattani ...	12	3	Land owned ...	...	...	...	...	2	2	2	...	...
			Land held from private persons or institutions for lease ...	...	...	...	...	...	1	...	1	...
			Land given out to private persons or institutions for lease ...	...	...	...	...	...	1	...	...	...
	...	3	Total	...	...	...	...	2	4	2	1	...
Village Total ...	...	...	Land owned ...	...	..	1	5	4	8	6	2	...
			Land held from private persons or institutions for lease ...	...	...	...	1	3	16	7	1	...
			Land owned and taken on lease ...	...	...	...	...	1	2	9	4	...
			Land given out to private persons or institutions for lease ...	...	...	1	...	...	1	...	...	...
			Land owned and held direct from Government under a tenure less substantial ownership ...	...	...	...	...	...	1	1	...	...
	139	65	Total	...	...	2	6	8	28	23	7	...

Nearly 47 per cent of the households own no lands. Among landholders, about 38 per cent are Vellalas, 39 per cent Muslims, and the remaining are other castes like Agamudaiyar, Asaris, Pallans and Chakkiliyans. Most of these land holders possess lease lands taken from wealthy absentee Muslim landlords. Such lessee households account for 37.8 per cent of the landholders. Land owning households form 35.13 per cent. A few land owning households (37.84 per cent) have taken lease holdings to supplement their meagre income from their own lands.

Size of holdings

113. The evil of sub-division and fragmentation of the holdings is conspicuous in this village. This could be inferred from the fact that the total 305.11 acres of cultivable lands in the village are owned by as much as 250 Pattadars. Among them, the holdings owned by wealthy Muslims account for 72.86 per cent. From the Table No. XVIII, it is seen, a great majority (73 per cent) possess own or lease lands, the extent varying from 1—5 acres. But these are not large single holdings situated at one spot but may be fragments spread over different parts of the village. Each plot is separately registered under the owner's name and assessed separately for tax. Moreover, the landholdings have many Joint Pattadars. In some large families, consisting of many brothers in order to avoid the registration fee, the lands are not partitioned officially, but in all cases they operate the holdings individually. Moreover, 37.8 per cent of the households, possess lease holdings. Naturally, these holdings belonging to different persons are spread all over the village.

The practice of sub-division, and fragmentation is universally found among the Indian farmers. The farmer in this village is also no exception to this. Generally the causes for this sub-division and fragmentation are the traditional inheritance practice and the fast disappearance of the joint family system. Moreover, illiteracy, being prominent, occupational mobility is not possible to a greater extent in the village. Even if there is mobility it is within the purview of occupations attached to agriculture since no large industrial, or commercial occupations are locally available. All these increase the pressure on land, and sequently causes sub-division and fragmentation.

Land utilisation

114. In Thiruvalavayanallur, paddy occupies the major extent of cultivation. Paddy is raised on 266.19 acres of wet lands during both first and second crops. For the first crop, an extent of 187.57 acres is available whereas only 78.62 acres are available for the second crop. For the second crop, lands by the side of the tank are available for cultivation. In dry lands, 30.23 acres are put under cultivation during first crop, while only 3.30 acres are available for the second crop. Apart from these, the agriculturists do cultivation under the penalty payment by making use of the dry portion of tank. Mostly dry crops are raised in such lands, and during the last fasli year (1374) an extent of 43.29 acres was put under gingelly and another 26.29 acres under cholam. Besides this, an extent of 14.46 acres is under permanent occupation by fruit trees. Of this mango groves occupy 10.86 acres, coconut 2.73 acres, tamarind 0.09 acres and grape vine yards 0.78 acres.

Land revenue

115. The village has a total of 250 land tax paying Pattadars and the total revenue amounted to Rs. 7,061.72 for the last fasli year (1374). The land revenue includes the local cess, and other additional surcharges which amount to Rs. 3,203.98. Among tax payers, nearly 63 per cent pay below Rs. 50 per annum, 21 per cent between Rs. 51.75, 8 per cent between 76–100 and the remaining above Rs. 100.

Agricultural practices

116. Though agriculture does not fully employ the village labour force for the whole year it is still an intense and time consuming industry. Its various activities are well spread throughout the seasons and delay causes heavy operational expenses, and sometimes poor profit. In Thiruvalavayanallur, the dates for the various operations are fixed according to the arrival of water in the tank. Paddy is the main crop raised, its requirements are well known to each farmer and the work is regulated by firmly established standards as regards time and tempo, number of people employed on specific tasks and what compensations are allowed for different working conditions as light or heavy, dry or wet soil etc.

Paddy cultivation

117. Paddy is the main crop raised in the village on the largest extent of land. Though dry crops are raised in the little extent of garden lands, this depends mostly on favourable climatic conditions. Hence

paddy is the only staple product in the village. Its cultivation is more systematic, well patterned and tuned to availability of irrigation facilities. Both single and double crop patterns are practised in the village. But only 40 per cent of the lands are available for the second crop. This is mainly due to limited irrigational facilities. Thiruvalavayanallur tank usually receives freshes in the latter half of July and sometimes only in August. So the ryots, often waste much time by putting off the preparation of seed beds and leaving the fields to soak before beginning to plough. So the period left is insufficient for raising double crops. Only the lands having additional irrigation facilities like wells, pumps etc., and other lands near the tank are used for raising a second crop. Whereever two crops are raised they are called the 'Kodas' and 'Kalani' respectively.

The normal seasons for these two crops are June–August, and September–December. The Kodai cultivation begins almost in the middle of June, or sometimes even little later, at which time, freshes reach the tank. Sometimes the seed beds are set using water from well. Transplantation is the rule. For the kodai crop, the ryots generally prefer the inferior types of paddy. The commonest sorts are the Vellaikkar, Senkar, Arupadam kodai, Vayakundan etc. Only a few enterprising farmers use improved strains like C0.13, obtained from the agricultural depot. The seeds are first soaked in water and allowed to germinate for twelve hours. The germinated seeds are sown in the nursery plot–*i.e.*. one-tenth of the field allotted for the purpose. Before that, the land is manured well. Farm yard manure and tank silt are carted into the field. In most cases thick penning is also done. Then the field is flooded and ploughed heavily to turn in the manure. When the field is slushy, green manure is ploughed in. The ryots commonly employ the green leaves of Portio, Margosa and other shrubs like avaram (*Cassia auriculatã*), Kolinji (*wild indigo*). Chemical manure, and other improved manures are not commonly used, mainly because the lands have alkaline quality. For such fields, with more alkaline contents (soudi) the ryots apply more green manure and tank silt. Lastly the field is levelled by dragging over it a plank called the Parambu. Then the seedlings are transplanted by hand. Weeding is done a month after transplantation, once or twice. Harvesting is done two months after weeding.

Even before harvesting the Kodai crop, the farmers prepare the seed beds for the second crop *i.e.*, 'Kalam' crop. It is a long term crop. The strains commonly sown are the Sirumani, Milagu, Araisamba etc. A few farmers use the improved strain Co. 19.

In single cultivation, the 'Karkalam' crop is raised. The nursery raising for the crop starts in the Tamil months of Adi-Avani. Transplanting is done in Purattasi (September–October), weeding starts a month after transplantation in Iyppasi (October–November). Harvesting is done in Thai. It is a long term crop, having a duration of 170–180 days. The process of cultivation are much the same as for other crops.

Other crops

118. Among other food crops, Cholam is raised in an area of 26.29 acres in the tank area and in some of the well-irrigated plots. In tank area, the cultivation is carried on only when the water in the tank subsides and the farmers pay the penalty for the encroachment of the tank lands. When the lands are available for cultivation, they prepare the ground and transplant seedlings bought from the nearby villagers. Very few raise seedlings by themselves in nurseries. The duration of crop is 120 days *i.e.*, from the Tamil months of Masi to Vaigasi (*i.e.*, February to May).

A strain called 'Vellai Cholam', is commonly sown. Except the well-irrigated plots, the fields in the place are not generally irrigated, and the crop survives by the dampness of the soil. The supervision of the crop is not intense during the forepart of the cultivation. But during harvest, it needs careful supervision to save it from being destroyed by birds. The farmers usually keep scare crows in the fields to frighten the birds. They also construct Parans (temporary platforms) amid the field and standing on them drive away the invading birds, by shouting and pelting stones at them by means of catapult.

Among cash crops, gingelly, sugarcane and cotton are grown in the village. The latter two crops occupy only a minor extent of lands *i.e.*, sugarcane occupying 2.62 acres and cotton 1.57 acres. Gingelly is largely grown in tank lands under penalty payment and occupies 43.29 acres. The misty cold season in January is the favourable season for its cultivation and usually the local farmers start its cultivation after the 'Karkalam' crop. Normally during this period the water in the tank subsides and the lands are available for cultivation.

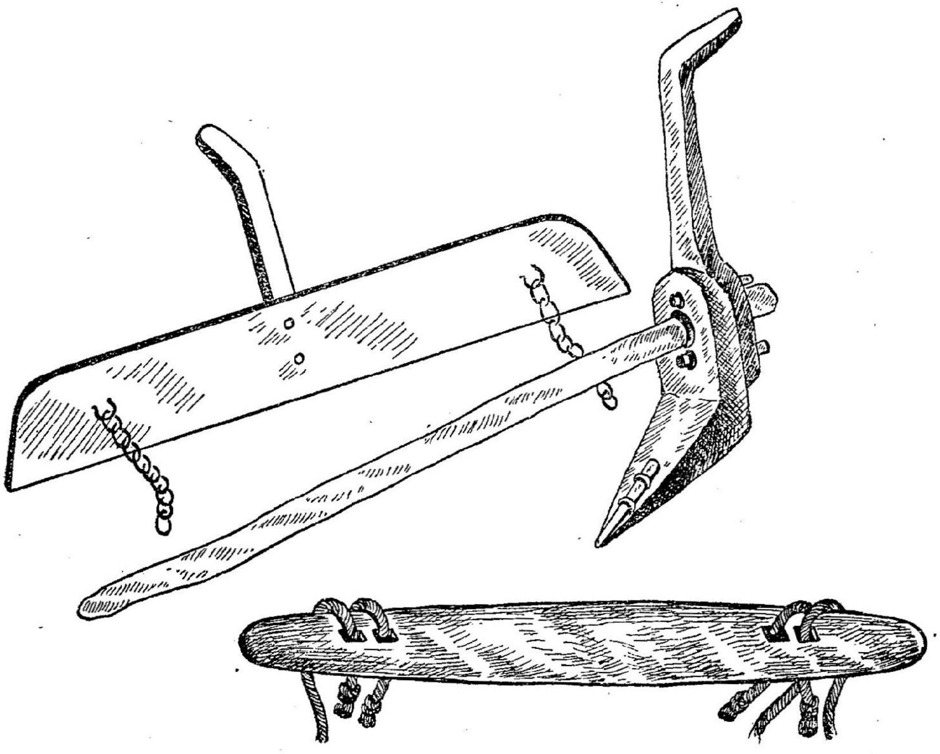
Sugarcane is raised by two households in well-irrigated lands. This is a ratoon crop planted during any part of the year. Generally for two or three times, the crop is harvested, after which, the field is left vacant for sometime and then put into use for some other cultivation. The locally grown sugarcanes are sold to the nearby villagers for making 'Kandasari'.

Cotton is also raised on experimental basis in plots totalling to 1.57 acres. The black loamy soil found in these fields are extremely favourable for its growth. Two varieties of cotton are grown in Madurai district, *i.e.*, the Uppam and Nattu. The Thiruvalavayanallur farmers grow the 'Nattu' or indigenous variety. The village begins after the showers of June. The land is ploughed deeper and the seeds are sown broad-cast from the beginning of August and ploughed in. Before being sown, the seed is rubbed in cowdung solution and dried in sun. Cotton is raised usually in every alternative season. In the mid seasons, cereals are cultivated.

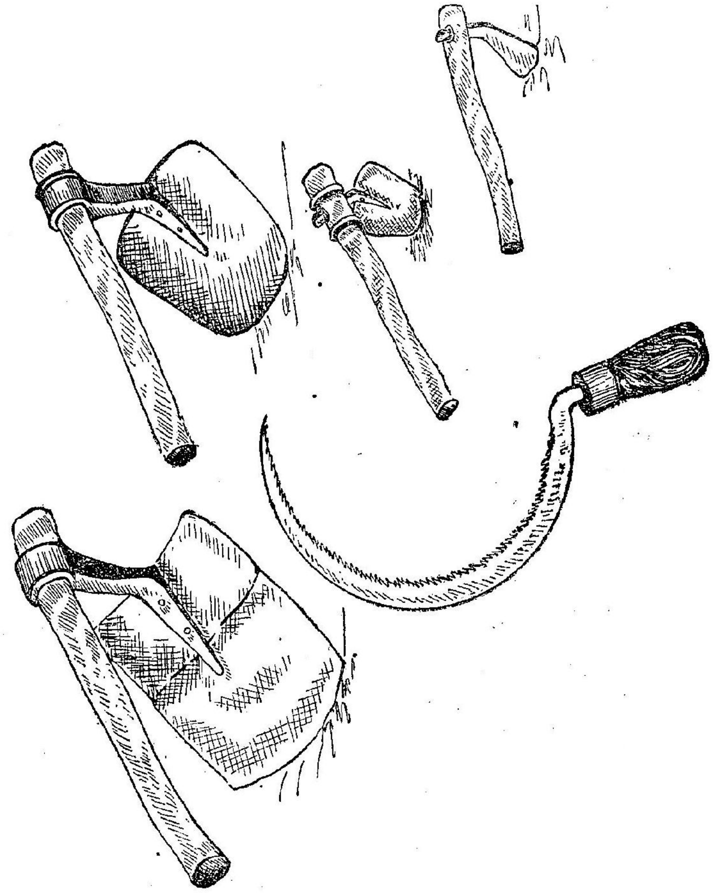
Agricultural implements

119. The local farmers carry on their cultivation in the primitive way and the agricultural implements used by them are of age-old designs. Light wooden country plough with an iron point is commonly used. Recently, the Panchayat Union has introduced improved, bose ploughs and iron ploughs like PSC Nos. 5, 6, 10, 16 and 32 which are slowly becoming popular. For levelling, they use a heavy wooden plank called 'Parambu'. Apart from these, the local ryots have, hoe, spade etc., to treat left-over ridges and embank canal bunds. For harvesting, they use short sickles (*Kathir aruval*). The implements are locally made and repaired by the Asaris, the artisan caste. The farmers usually pay the wages to the carpenters in grains during harvest. Almost every farmer owns one or two sets of implements except a few Pallan leasehold cultivators. They normally hire these implements and bullocks in set or team from other farmers. A plough team called an 'Er' or 'Kalappai' consists of one man, a pair of bullocks, and wooden plough. A plough team ploughs one third of an acre in a six hour day and the usual hire charges for a team per day is Rs. 2.50.

Carts for transport of manure, and agricultural produce is possessed by relatively a few well-to-do farmers. The small land owners carry manure and produce by head-load in baskets or gunnies. There are only fifteen carts in the village, mostly owned by well-to-do Muslim and Vellala cultivators.



Agricultural implements - Er and Maram



Agricultural implements - Manvetti and Arival

Manure

120. The bulk of manure commonly used by the local ryots consists of dung and compost and foliage gathered from bushes and trees around the village. A few farmers cultivate the vacant lands with manure plants like Kolinji, Avaram etc., which they plough in during the next season. The leaves of Indian Portia, Margosa and other shrubs are also generally employed as green manure. The more expensive manures like groundnut or margosa cakes, bone meal etc., are used relatively by a free resourceful farmers while the bulk use farm yard sweep, which are stored at the backyard. Cattle urine is not used as manure, nor has any farmer the facility to collect it. The local farmer also uses some quantity of cow-dung, as a good portion is wasted as fuel in the form of cakes mixed with straw and husk. Besides the usual foliage and green manure plants, some cultivators do penning and pay a customary hire amount of Rs. 5 to 7 per night for every hundred animals. The manure application to fields is awefully below the normal requirements. Except a few well-to-do cultivators, the majority use very little manure. Normally for saturation, an acre of field needs 40-50 cart loads of farm yard manure. But the farmers hardly apply 30 cart loads.

Under the Block Development Scheme, some measures have been taken to improve manure application. The Union has supplied 5.2 tons of chemical fertilizers, and 12 tons of green manure seeds at half cost to the local farmers. The Grama-sevak also has taken pains to enlighten the farmers on the improved method of storing composite manure in pits. However, the farmers have a long way to go before they adopt them easily with an utmost zeal and enthusiasm.

Economics of cultivation

121. In keeping with the tradition of their ancestors the present day farmer also keeps no account of his expenses or income receipts. There is local saying very much current among the ryots which states, "உழவன் கணக்குப் பார்த்தால் உழக்குக் கூட மிஞ்சாது."

This goes to state that if a farmer starts calculating the cost of cultivation, etc., there will not even be quarter measure of grain to be accounted as profit. Cynical this may sound but this saying clearly portrays the economics of husbandry in its true perspective. Cultivation is only a means of subsistence and not a profitable proposition yet. For a study we gathered some data and the analysis of the same is presented below:

Unit 1 Acre

Expenses	Rs.
Seed (24 Madras Measures)	15
Ploughing expenses @ Rs. 2.50 per plough for 14 ploughs	35
Bund formation	10
Manure	100
Weeding	15
Harvesting expenses	75
	250

The yield normally varies from 15 to 20 bags. In rupee value it comes around Rs. 600. So normally the profit derived annually by the cultivator varies from Rs. 350 to 450. It is to be admitted that a few enlightened and resourceful farmers in the village derive even more. But an average farmer gets an amount just enough to maintain his family for 8 or 9 months and during the rest of the year he has to depend on loans. The lease cultivators suffer much. They have to measure out 2/3 of the produce and are hardly left with a profit of Rs. 100–150 for all the labour they have put in.

Quantum of Agricultural produces

122. The annual yield of paddy which is the staple crop of the village is estimated to be a little over 1,500 bags. The local consumption is found to be of the order of 1,100 bags or a little over the same thus leaving a margin of 400 bags for sale or as surplus.

As the facilities for storing is scarce in the ryots houses and also due to the fact that most of the small cultivators would have taken advances from money-lenders or other middle men the surplus grains get bargained out at the thrashing ground itself. The grain dealers from Sholavandan or Samayanallur often advance sufficient credit facilities to the small farmers and take away the grains at a price already fixed very much in advance.

TABLE No. XXV

Quantum of Agricultural produce and disposal

Community	Particulars	Name of products				
		Paddy	Cholam	Fruits	Mango	Coconut
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Vellalar	Annual quantity produced	652	2½	N.S.	...	...
	Annual quantity consumed	391	2½	...	...	...
	Annual quantity available for sale	261	...	...	...	...
Agamudaiyar	Annual quantity produced	60	...	...	Rs. 150	...
	Annual quantity consumed	40	...	...	...	...
	Annual qauntity available for sale	20	...	...	Rs. 150	...
Asari	Annual quantity produced	156	...	N.S.	...	...
	Annual quantity consumed	126	...	N.S.	...	...
	Annual quantity available for sale	30	...	N.S.	...	...
Pallan	Annual quantity produced	101	...	...	...	...
	Annual quantity consumed	81	...	...	..	...
	Annual quantity available for sale	20	...	...	..	...

TABLE No. XXV (*Concld.*)

Quantum of Agricultural produce and disposal

Community	Particulars	Name of products				
		Paddy	Cholam	Fruits	Mango	Coconut
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Rowther	Annual quantity produced	421¾	...	N.S.	...	...
	Annual quantity consumed	346¾	...	N.S.	...	...
	Annual quantity available for sale	75	...	N.S.	...	...
Pattani	Annual quantity produced	102	...	...	...	Whole
	Annual quantity consumed	87	...	...	...	...
	Annual quantity available for sale	15	...	...	...	Whole
Chakkiliyan	Annual quantity produced	15	...	...	...	...
	Annual quantity consumed	15	...	...	...	...
	Annual quantity available for sale	...	...	...	...	...
Village Total	Annual quantity produced	1,507¾	2½	N.S.	Rs. 150	Whole
	Annual quantity consumed	1,086¾	2½	N.S.	...	...
	Annual quantity available for sale	421	...	N.S.	Rs. 150	Whole

N.B.—Ekali, Pandithar and Roman Catholic—No particulars. N.S.=Not stated.

It is revealed from the table, that of all the communities, the Vellalas, and Muslims produce more grains, since they are the well-to-do landed gentry in the village. Even among them 46.1 per cent of Vellalas and 50 per cent of Muslim Cultivators are deficit in food grains. For the village as a whole 21.2 per cent are self-sufficient, 27.2 per cent have surplus produce and the remaining vast majority have a deficit. This is clearly seen from the following table.

TABLE No. XXVI

Quantum of Agricultural produce

Community	Total No. of households engaged in agriculture	No. of households self sufficient in food grains	No. of households with surplus produce	No. of households with deficit
(1)	(2)	(3)	(4)	(5)
Vellalar	26	4	10	12
Agamudaiyar	3	2	...	1
Ekali	...	...	...	...
Pandithar	...	...	...	...
Asari	5	...	1	4
Pallans	7	1	1	5
Chakkiliyans	1	1	...	...
Rowther	19	4	5	10
Pattani	5	2	1	2
Roman Catholics	...	...	...	...
Total	66	14	18	34

Improvement in agriculture

123. The improvement in agriculture in the village is rather slow. This is because the farmers are still prone to conservative method, partly because they are used to it, and partly due to their ignorance of modern improved methods. They have their own justification for shallow ploughing. By experience, they have found that mere scratching of the surface produces sufficient tilth for the seeds to sprout and destroys the weeds and at the same time conserves the moisture on which the success of cropping depends under rainfed conditions. Secondly, in a village, where irrigation is scarce, deep ploughing may not create better conditions. Thus the Thiruvalavayanallur farmer has his own volley of arguments to defend his traditional method. However, thanks to the Panchayat Union's effort, a few have made experiments on the line of improved cultivation. The Wadipatti Panchayat Union has supplied 14 Bose ploughs, 15 iron ploughs and two sprayers. The sprayers are in the custody of the Panchayat which lends them to the farmers on a nominal hire. It has also supplied chemical manure and green manure seeds. A few enthusiastic young farmers receive agricultural demonstration from the Gramasevak and on his counsel have raised crops under Japanese method. Another mentionable fact is that young farmers hear every week the "Farmers forum" broadcast in the Akashwani Madras and get their cultivational problems solved through it. The following table indicates the developmental activities pursued by the local cultivating households.

TABLE No. XXVII

Households and development activities

		No. of households which have during the last five years											
		Secured							Derived benefit		Participated in		
Community	Total No. of households	Better irrigation facilities	Better types of cattle	Better seeds	Better implements	Better manure	More land for cultivation	Use of pesticides	Improved method of cultivation like Japanese cultivation	Land improvement measures like reclamation, conservation & consolidation	National extension service or community project	Received Demonstration in improved agricultural practices	In activities work of Community Project by contribution Land, Labour, Cash or materials
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
Vellallar	38	...	...	...	...	11	...	16	...	...	...	2	...
Agamudaiyar	3	...	...	...	...	1	...	1	...	...	...	1	...
Ekali	1	...	...	...	...	...	...	...	...	...	...	...	...
Pandithar	1	...	...	...	...	...	...	...	...	...	...	...	...
Asari	12	...	...	...	...	2	...	2	...	...	...	...	...
Pallans	33	...	...	...	...	4	...	6	...	...	...	...	...
Chakkiliyan	16	...	...	...	...	...	...	...	...	...	...	...	...
Rowther	22	...	...	...	...	5	...	9	...	...	...	6	...
Pattani	12	...	...	...	...	4	...	5	...	...	...	...	...
Roman Catholic	1	...	...	...	...	...	...	...	...	...	...	...	...
Total	139	...	...	...	...	27	...	39	...	...	...	9	...

Pests and diseases

124. The common diseases affecting paddy in the village are Blast and Foot rot. Both these diseases are very destructive in their effect. The Blast affects seedlings which wither and die. In the grown-up stage, the leaf spots appear with a dark brown margin and a greyish centre, and finally the leaf turns brown and dies. The Foot rot causes great damage to the seedlings in nursery and sometimes after transplantation also. The affected seedlings become thin, pale and wither before flowering.

Among pests, the rice bugs, rice grasshopper and rice stem borer are mentionable. The rice bugs attack the crop in swarm and sap the milky juice from earhead. The grasshopper causes considerable damage to the crops by eating the foliage and the tender grains. The rice stem borer is the major pest affecting paddy fields in the village. The pests lay egg on the leaves, and the *larva* on hatching *bores* into the shoot and eat away the inner tissues. The *larve grow* into the moth inside the stem and finally emerge from it damaging the crop. Apart from these, the paddy field in the village is affected by rodents such as field rats and mice, and also by crabs and snails. Birds are the other cause for a major destruction of crop. When there is water in the tank, many birds migrate in covey. A species of bird, commonly known as Seraki (Russian bird) among them causes great damage to the fields as this invade the fields in group. But the farmer is more or less helpless against all these destructive forces. The steps he takes against pests and diseases are indigenous, in-effective and mostly sporadic. In such predicament, he sprays ash and cow-dung solution and hardly resorts to expensive pesticides and other deterents. Thanks to the effort of the Panchayat Union, the position is slowly changing, and a few farmers are coming forward to get pesticides and use the sprayers supplied by the Union to them.

Agricultural proverbs, ceremonies etc.

125. There are a good number of couplets which deal with the agricultural practices. These are very popular and are handed down from generation to generation. These epigrammatic sayings are rich and informative denoting the 'dos' and 'don'ts' as regards cultivation. Following are some of the proverbs in vogue among the farmers of Thiruvalavayanallur.

காணியை நட்டு களத்தில் நில்
(Kanyei Nattu Kalathil Nil)

This signifies the importance of cultivation. The farmer feels proud of his avocation, in which he is subservient to none. He masters the whole operation, regulating it in time with the season, so he is aware of the importance of the season. This can be inferred from the following sayings.

பருவம் பார்த்து பயிர் செய்
(Paruvam Parththu Payir Sei)
(Cultivate timely)

பட்டம் தவறினால் நட்டம்
(Pattam Thavarinal Nattam)
(Untimely cultivation brings loss)

பருவத்தில் பெய்யா மழை மழையல்ல
(Paruvaththil Peiya Mazhai Mazhaiyalla)
(Unseasonal rain is of no use)

The farmers foresee the draught and famine conditions from certain indications. A proverb to that effect says :

காலை வாடையும் மாலை உப்பும்
Kalai vadaiyum Malai Uppum
கரிக்கால் விட்டி மூன்றும் சேர்ந்தால்
Karikkal vitti Munum Sernthal
நாடுகள் பஞ்சம் ஆகும்
Nadugal Panjam Aahkum

If the cold wind of morning and saline air of evening join with black legged grasshopper, famine is inevitabe.

These sayings are frequent in the daily conversation of the farmers, and easily infuse the knowledge of cultivation into young cultivators.

Agricultural ceremonies

126. The farmers have a few agricultural ceremonies also. This is an outcome of the religious bias that pervades every aspects of the life of the farmers. They start the agricultural operations on an auspicious day at a propitious moment. Before

yoking the bulls, the farmer offers pooja to Lord Vigneswara at the 'Seni' corner of his field. The ploughs and bullocks are smeared with sandal paste. After harvest, a "thanks giving" offering is made to the village deities. Each farmer allocates a portion of the produce for this purpose, cooks this in a new pot before the village temple, which is then served to the people assembled there. 'Thai Pongal' is the harvest festival celebrated on a large scale throughout the State.

Livestock

127. Next to land, livestock is the important wealth of the farmer. The cattle population of the village during both 1956 cattle Census and our survey (1961) counts is as follows.

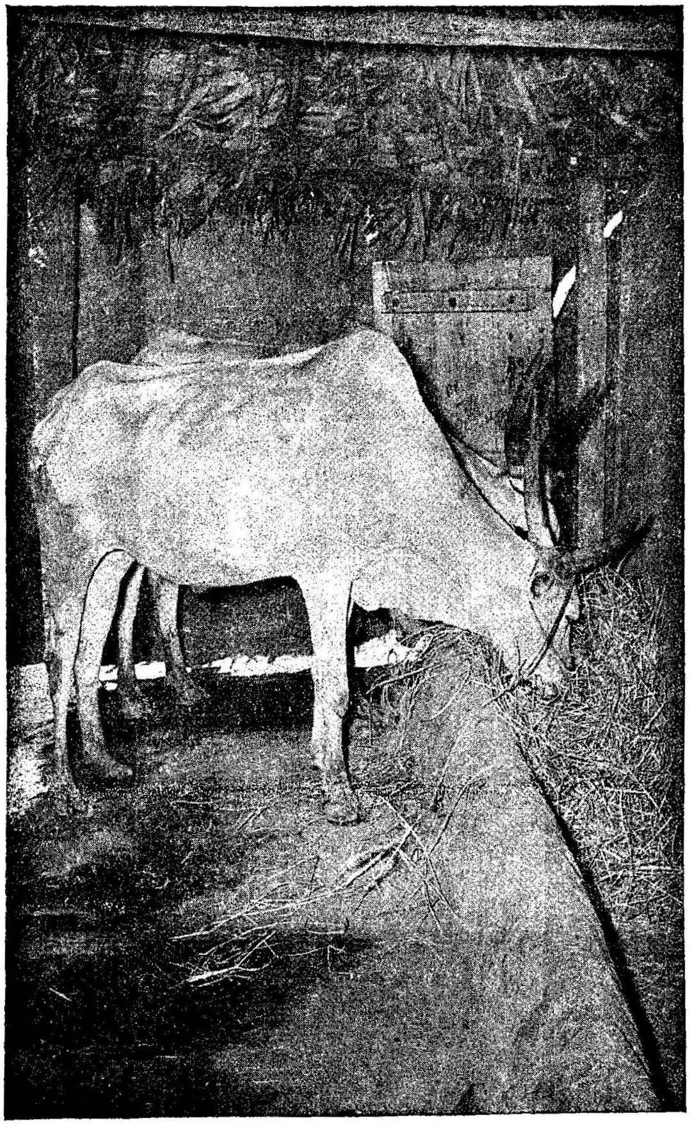
	1956	1961
Bullocks	120	111
Cows	65	42
Calves	104	25
Buffaloes	52	14
Goat	50	40
Sheep	72	20
Poultry	180	310

The decline in cattle population during the five years period is indeed alarming. This marked difference might be perhaps due to the fact that the villagers attempted to dispose off the old ones. Such move is rather common in areas like Thiruvalavayanallur where small tenants and cultivators are in large numbers. They find it too costly to maintain the livestock during off seasons and very often dispose them off. Some of them send them to the nearby hills during this lean period where cattle are grazed by the contractors for which they pay a nominal charge. The farmers have the practice of disposing the weary as soon as the cultivation season is over.

The cattle in the village are of indigenous and nondescript type. The average farmer usually goes in for local breed which are bought from the local cattle shandies at Thirupparamkunram, Madurai, Sholavandan etc. The chief cattle market in the neighbourhood is held at Madurai on the occasion of the great Chithirai Festival. This is one of the largest cattle shandies, conducted in the southern region. Professional cattle drovers bring animals to these shandies as far as from Manapparai and other interior native tracts. Bullocks and buffaloes are generally yoked for ploughing. A few poor farmers yoke dry-cows also. The cows in the village are small structured, and their yield is too low. Normally a well-fed cow yields 2–3 measures and other undernourished yield 1–2 measures. The sheep in the village are of two varieties, *viz.*, the hairy long legged red kind which is only useful as a manuring agent and to be turned into mutton, and the black sort which carries a fleece of inferior wiry, wool. The goats are of local breed largely owned by Pallans. In addition to this, Pallans and Chakkilians rear large litter of pigs. Poultry are kept by one-third of the households, and a household has an average of six to seven fowls.

There is also a strange system of contract rearing found among the villagers. Some of the rich Vellala and Muslim households supply rooster and hen to the Pallans and other poor families, and get one third of the chicken when these become two or three months old. The contractors take the responsibility of rearing. This joint ownership account for the large number of birds owned by Pallans.

No sign of cattle improvement in the village is visible. The Wadipatti Panchayat Union has advanced loan to a cultivator to improve his breed. The Union has a Veterinary Hospital at Wadipatti. But the villagers are not found utilising its services; they take their diseased cattle to the nearest Veterinary Centre at Samayanallur. The cattle are commonly affected by rinderpest and mouth and leg diseases. During the disease only indigenous curative agents made from local herbs and condiments are administered. Only when local treatment fails they take the cattle to the nearest Veterinary Centres. Poultry are often affected by white cholera, and the villagers are helpless against this sweeping disease.



The cattle in the village are of indigenous and non-descriptive type.

The following table gives the number of cattle owned by different communities in the village.

TABLE No. XXVIII

Livestock statistics including fishery

Community	Milch cattle		Draught bullock		Goat/sheep		Cows/calves		Buffaloes		Fowl		Fisheries	
	No. of house-holds owning	Total No.	No. of house-holds owning	Total No.	No. of house-holds owning	Total No.	No. of house-holds owning	Total No.	No. of house-holds owning	Total No.	No. of house-holds owning	Total No.	No. of families rearing fish	No. of families selling fish
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Vellalar	4	6	15	38	2	4	9	15	4	5	13	91	1	2
Agamudaiyar	1	1	3	8	...	...	2	2	...	...	1	6	...	1
Ekali	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Pandithar	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Asari	1	1	...	...	1	1	1	1	1	1	5	17	...	1
Pallans	3	3	5	14	8	55	4	7	...	...	10	74	...	3
Chakkilians	1	1	2	2	...	...	3	4	...	...	2	22	...	3
Rowther	5	7	15	41	...	...	7	13	2	5	12	73	...	1
Pattani	4	4	3	8	...	...	1	2	1	3	5	28	...	...
Roman Catholics	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total	19	23	43	111	11	60	27	44	8	14	48	311	1	11

Fisheries

128. Fishing in the tank is carried on by 11 households in the village. Thiruvalavayanallur and the villages nearby abound with many irrigation tanks, and many species of fishes are found in these tanks. The 'Viral' fish, Kendai etc., are the few mentionable among them. The inland fishing rights are leased to private parties every year by the Panchayat in open auction. The catch is seldom sufficient even to meet the local demand. Fishing is also not frequent and is taken up only when water in the tank subsides during the months of March–April.

Mat-weaving

129. Mat-weaving is the only cottage industry existing in the village. It is more or less the monopoly of Muslim women, who under a social restriction to out-door work, prefer this as an alternate remunerative avocation. The mats woven here are coarse, and lack intricate fineness and design value. This arises from the fact that mat-weaving is only a secondary means of livelihood, and the need to improve it on the consumer's taste to boost the sale is not felt by them. Secondly, the weavers have no training facilities to adopt any such advanced techniques.

Process of weaving

130. The materials used for weaving these simple mat are Korai grass and Kathazhai (Aloe). These are found grown largely on the banks of river Vaigai and other irrigation canal bunds. The local weavers purchase these raw materials from the local markets of Daffador, Samayanallur etc., and also from the Mat-weavers's Co-operative Society at Thenur (four miles away from the village).

The first stage of the process is the preparation of warp thread from the fibre of Kathazhai (Aloe). The plant is nicely split with a penknife, and beaten gently with a wooden log, so that the fibre is not destroyed. The extracted fibre after cleaning is spun into a shining and strong warp thread. It is then starched to make it stiff.

The Korai grass serves as weft. Before weaving, the grass is dried under sun till it attains a golden colour. This is kept immersed in water for three or four days and then dried in shade. Then it is split thinly and the pith and inner skin are removed. The outer skin is split into strands. These are nicely rolled to be used as weft, and taken to the loom.

Weaving loom

131. The weaving loom is indigenous, made up of bamboo and thick poles, and lack technical intricacies. There are twelve parts that constitute the loom. They are:

(1) Manai Palagai	(7) Mukkali
(2) Moolai Kambu	(8) Midhi Pattai
(3) Suthu Pari	(9) Anai Kuzhal
(4) Mun Thandu	(10) Kuchsali
(5) Achu	(11) Ethi Kali
(6) Vizhudu Kambu	(12) Cotton pad.

(1) Manai Palagai: It is made of wood and the weaver sits on this and weaves.

(2) Moolai Kambu: These are small pegs run into the ground on the four corners of the loom, to which the loom is firmly tied with coir ropes. These keep the loom intact while in operation.

(3) Suthu Pari: The warp thread is rolled over the Suthu Pari, which is at the rear end of the loom.

(4) Mun Thandu: This is placed at the bottom tied to the iron rods. The one end of warp thread is tied to this, and the other end to the Suthu Pari.

(5) Achu: This is an important part in the loom. The warp threads pass through the space in between the reeds in the Achu. The count of the mat depends entirely on the number of holes in the Achu per each nine inches space. The warp thread after being tied to the Mun Thandu passes through these holes and is then tied to the Suthu Pari.

(6) Vizhudu Kambu: This is another important part. It is wrapped with cotton thread. Through these, cotton warp thread passes in criss-cross way *i.e.*, one thread upward and the other downward.

(7) Mukkali: This is a tripod stand. Two legs stand behind the Achu, while the other is at the back. The Vizhudu Kambu is attached to its two fore-legs by means of a rope.

(8) Midhi Pattai: This is the plank peddle placed in between the tripod over the warp. While weaving, the korai weft is passed in the warp and pressed by one leg of the weaver. Then the warp threads interchange, the upper portion goes down and the downward portion comes up. Then the legs are taken off and rested on the cotton pad.

(9) Anai Kuzhal: This enables the criss-crossing of warp thread.

(10) Kuchali: This serves as shuttle. It is a bamboo strip with a hole on the one and through which the weft korai is passed. This is then passed through the warp thread. After the korai has been passed, the kuchali is removed and the Achu is drawn forward to press the grass with the rest of the woven grass.

(11) Ethi Kali: This is a resting pole.

(12) Cotton pad: This is used to rest the leg while in operation.

As shown in the diagram, the warp thread is tied to the Mun thandu (front beam), passes through the Achu (Reed) and the threads in Vizhudhu Kambu and is tied to the Suthu Pari (rolling beam) at the rear end. This is done to the required width and tightened. The weaver sits on a plank and starts from the side where the warp threads are looped round a beam. The weft is passed through the warp by means of the kuchchi (shuttle) and pressed against the woven grass by the Achu.

The mats woven in the village, lack design value and exquisite craftsmanship. The designs are simple, and mats with coloured plain border are commonly in production. The profit derived from mat weaving in the village is considerably good. An average mat weaver can get a profit of 75 nP. to Re. 1 per day. There is no organised means to market the product. Only a few weavers sell their mats to the Thenur Mat-weavers' Co-operative Society while most of the rest sell them individually in the local shandies.

Thanks to the effort of the Panchayat, a working-cum-storage shed has been constructed by the Panchayat Union at a cost of Rs. 3,000. This secondary source of livelihood has ample scope to thrive in the village if only facilities on the line of advanced training, easy availability of raw materials and regular marketing are provided to the weavers.

Income levels

132. The study of occupational pattern etc., in the village will not be complete unless an enquiry is made into the income levels among different categories of workers in different lines of occupation. The following table will throw some light on this.

TABLE No. XXIX

Monthly income per household by source and occupation

Occupation of a household	Source of income	Monthly income per household in the range of				
		Rs. 25 or less	Rs. 26 - 50	Rs. 51 - 75	Rs. 76 - 100	Rs, 101 and over
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Religious worker	Services	...	...	1	...	...
Cleaner in Durga		1	...	...	...	...
Vettiyan		...	1	1	...	...
Tea-shop owner	Business	...	1	...	...	...
Manager / Photo Artist	Services	...	...	...	1	...
Business	Business	2	1	...	...	...
Agent	Services	1	2	...	...	...
Cultivation	Cultivation	...	9	4	4	6
Lease cultivation		2	17	12	4	3
Shepherd	Services	1	1	...	...	...
Agricultural labourers	Wage earners	19	14	...	2	...
Cotton Mill worker		...	1	...	...	...
Blacksmithy	Production	...	1	...	...	...
Cycle shop worker	Services	...	...	1	...	...
Power House worker		...	...	...	1	...
Carpentry	Production	1	1	...	...	...
Mason		...	1	...	...	...
Mill worker		...	...	1	2	1
Cooly		4	5	...	...	...
Watchman	Wage earner and services	...	1	...	...	...
Servants		...	2	1	...	...
Dhobi		1	...	...	...	...
Dependant		1	2	...	...	...
	Total	**33**	**60**	**21**	**14**	**10**

As is evident from the statement above as many as 43.85 per cent of the total heads of households derive their income from cultivation either on owned land or on land under lease. The later category is predominant and it is found that they account for over 63 per cent of such households. Families, primarily earning from agricultural labour, either as seasonal farm labourers or as contracted labourers, account for 25.18 per cent. General type of cooly work provides livelihood relatively to a small proportion of the households in the village, *i.e.*, 6.48 per cent since employment opportunities for such odd manual workers are few in the village.

The earning derived from these sources is very low. It could be seen from the figures shown in the table, that 67.63 per cent of the families earn less than Rs 50 per month, 35.11 per cent among them earning less than Rs. 25. The middle income sector *i.e.*, those who earn Rs. 51 - 100 forms 25.18 per cent of the families, and the remaining 7.19 per cent represents the high income group *i.e.*, Rs. 101 and above. The high income group consists of well-to-do land owners among Vellalas and Muslims and also a salaried Mill worker. The middle income sector consists largely of cultivators (own land lease cultivators) *i.e.*, 68.57 per cent, few salaried workers like Mill Workers, Power House Workers, Watchman, Religious worker, Vettiyan and a few small enterprising people like cycle shop owners, and photographer.

The daily wage earners preponderate in the last category of 'small income group.' Nearly 44.67 per cent of those who earn Rs. 50 and below per month are daily wage earners like agricultural labourers and other odd manual labourers. Besides them, the group is constituted 20.21 per cent by leasehold cultivators, 9.57 per cent by poor own cultivators, and the remaining by low salaried Mill workers, poor artisans, cattle attenders, petty bunk shopmen and tea-shop owners. It is also found that 35.11 per cent of these low income group earn less than Rs. 25 per month. They are mainly agricultural labourers, and low-paid menial workers, and exceptionally two lease cultivators also.

Income level of communities

133. A community-wise analysis of income level shows a heavy concentration of scheduled caste and other lower communities in the low income groups. Among Pallans except five households, the remaining 28 households earn below Rs. 50 per month. Three of these five high income earning households are cultivators. Two cultivator families earn (Rs. 51—75), while the others Rs. 101 and above. These few fortunates among the downtrodden are lessees to well-to-do Muslim and Vellala landlords. On the contrary, among Chakkiliyans none earns above Rs. 50 per month, except a Vettiyan, the village menial. He regulates water to the fields and get three Marakkals of paddy from each cultivator. Besides this, he workes as an agricultural labourer and servant in spare time. The other Chakkiliyans are mostly agricultural labourers, and workers earning their daily bread. Nearly 87.76 per cent of Chakkiliyans earn below Rs. 25 per month, and it is not far from the truth to say, that poverty and half starvation is the rule among these down trodden.

The middle as well as high income sectors are more or less monopolised by caste Hindus and Muslims. They are mostly landed gentry and a few are salaried workers. The labouring section and petty cultivators among them are concentrated in the low income group, and they preponderate over the middle and high income groups. Among Vellalas, 52.63 per cent earn below Rs. 50 per month, and 31.21 per cent Rs. 51 - 100, the remaining earning Rs. 101 and above. Even among Muslims, only 8.82 per cent earn above Rs. 100 and 35.29 per cent earn Rs. 51 - 100, the remaining large majority being resigned to the sad fate of poor income earners.

Expenditure pattern

134. The expenditure pattern of the villagers, classified by different income groups in various occupations is given in the Table No. XXX.

INCOME LEVELS

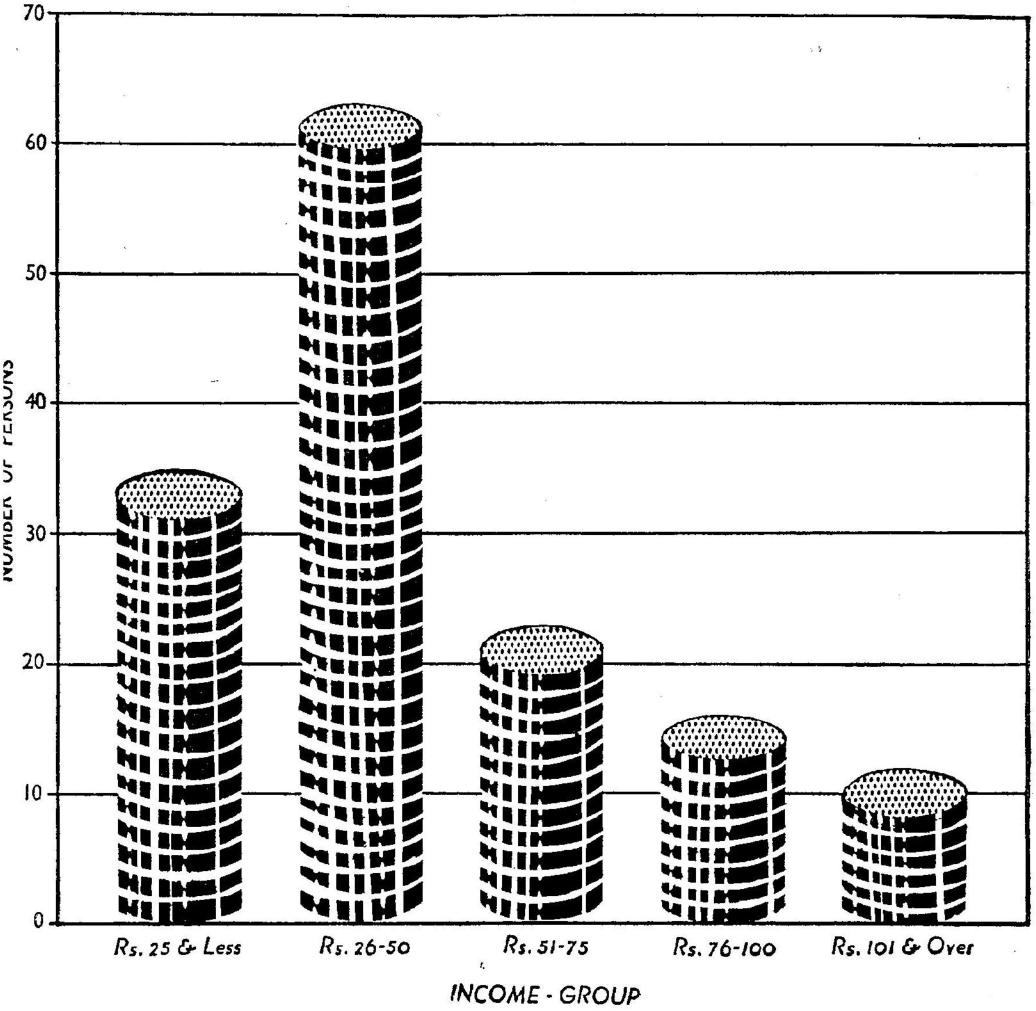


TABLE No. XXX

Average monthly expenditure per household by income groups and occupations

Items of Expenditure	All households: No. of households	All households: Expenditure per household	All households: Total	Percentage of expenditure on Food and miscellaneous items	Less than Rs. 25: No. of households	Less than Rs. 25: Average expenditure	Rs. 26 to 50: No. of households	Rs. 26 to 50: Average expenditure	Rs. 51 to 75: No. of households	Rs. 51 to 75: Average expenditure	Rs. 76 to 100: No. of households	Rs. 76 to 100: Average expenditure	Rs. 101 & over: No. of households	Rs. 101 & over: Average expenditure
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Occupation—LEASE CULTIVATION—														
A. FOOD		Rs.nP.	Rs.nP.			Rs.nP.		Rs.nP.		Rs.nP.		Rs.nP.		Rs.nP.
1. *Cereals and pulses*—														
a. Rice	38	33.70	1280.63	41.01	2	13.75	17	32.21	12	33.38	4	42.50	3	45.00
b. Other grains	12	5.08	54.98	1.77	...	...	4	2.25	6	6.58	1	10.00	1	2.50
c. Dhall	34	1.34	45.62	1.47	1	0.25	16	1.22	11	1.35	4	1.75	2	2.00
2. *Vegetables*—														
a. Potatoes	28	1.20	33.46	1.08	...	...	11	0.70	10	1.30	4	1.75	3	1.92
b. Tapioca	2	0.78	0.78	0.25	...	...	...	...	2	0.78	...	...	...	...
c. Onions	38	0.49	18.56	0.60	2	0.25	17	0.45	12	0.42	4	0.78	3	0.75
d. Coconut	37	0.99	36.81	1.18	1	0.25	17	0.76	12	0.99	4	1.50	3	1.92
e. Others	36	2.54	91.81	2.95	2	1.00	15	2.31	12	2.14	4	3.68	3	4.92
3. *Non-vegetarian*—														
a. Meat	33	3.56	117.50	3.77	1	0.50	13	3.00	12	3.25	4	5.25	3	6.00
b. Fish	14	1.48	20.72	0.67	...	...	6	2.21	4	0.68	2	1.75	2	0.62
c. Egg	...	...	...	...	...	...	...	...	...	...	...	...	...	...
4. *Milk*	15	1.87	28.02	0.90	...	...	6	1,42	5	1.70	2	2.50	2	3.00
5. *Ghees and Oils*—														
a. Ghee	...	...	...	...	...	...	...	...	...	...	...	...	...	...
b. Oils	38	2.92	108.98	3.50	2	0.66	17	2.31	12	2.70	4	4.81	3	6.25
6. *Condiments*—														
a. Chillies	38	1.16	43.94	1.41	2	0.37	17	1.01	12	1.21	4	1.94	3	1.25
b. Tamarind	24	0.46	11.07	0.36	1	0.12	13	0.44	5	0.40	3	0.83	2	0.37
c. Others	38	1.80	68.44	2.20	2	1.00	17	1.47	12	2.08	4	2.06	3	2.75
7. *Sugar*—														
a. Sugar	11	1.05	11.50	0.37	...	...	1	2.00	8	0.86	1	1.62	1	1.00
b. Jaggery	15	0.99	14.79	0.47	...	...	9	0.74	...	...	3	1.25	3	1.46

TABLE No. XXX (*Contd.*)

Average monthly expenditure per household by income groups and occupations

Items of Expenditure	All households: No. of households	All households: Expenditure per household	All households: Total	Percentage of expenditure on Food and miscellaneous items	Less than Rs. 25: No. of households	Less than Rs. 25: Average expenditure	Rs. 26 to 50: No. of households	Rs. 26 to 50: Average expenditure	Rs. 51 to 75: No. of households	Rs. 51 to 75: Average expenditure	Rs. 76 to 100: No. of households	Rs. 76 to 100: Average expenditure	Rs. 101 & over: No. of households	Rs. 101 & over: Average expenditure
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Occupation—Lease cultivation—(*Concld.*)														
8. Coffee/Tea—		Rs.nP.	Rs.nP.			Rs.nP.		Rs.nP.		Rs.nP.		Rs.nP.		Rs.nP.
a. Coffee	11	2.04	22.52	0.72	...	...	4	1.66	1	1.00	3	2.50	3	2.46
b. Tea	26	2.42	62.82	2.02	...	...	10	1.85	11	1.87	2	10.00	3	1.25
9. *Liquor*														
10. *Tobacco*—														
a. Smoking	24	1.71	40.96	1.32	...	...	12	1.52	8	1.49	2	1.90	2	3.50
b. Chewing	19	1.33	25.32	0.81	1	1.00	7	1.09	6	1.23	2	1.40	3	2.17
11. *Other refreshments*—	33	2.62	86.56	2.78	...	...	15	2.24	11	2.27	4	3.75	3	4.33
B. Education	16	4.40	70.37	2.26	...	...	9	1.32	3	1.33	2	25.42	2	1.83
C. Clothing	38	7.25	265.40	8.49	2	2.92	17	7.41	12	7.20	4	5.44	3	11.81
D. Fuel	4	1.96	7.82	0.25	...	...	13	1.94	...	...	...	...	1	2.00
E. MISCELLANEOUS														
1. Dhobi	38	1.13	43.04	1.38	2	0.28	17	0.95	12	1.06	4	1.25	3	2.87
2. Barber	37	1.06	39.15	1.26	1	0.43	17	0.94	12	1.08	4	1.08	3	1.82
3. Travelling	38	2.76	104.80	3.37	2	0.43	17	2.23	12	2.72	4	5.22	3	4.17
4. Medical Expenditure	...	...	...	...	...	...	...	...	...	...	...	...	...	...
5. Religious observances	...	...	...	...	...	...	...	...	...	...	...	...	...	...
6. Amusements	37	1.04	38.43	1.23	1	1.00	17	0.72	12	1.10	4	1.67	3	1.77
7. Provident fund & savings	1	6.50	6.50	0.21	...	...	...	...	...	...	...	...	1	6.50
8. Payment of debts	31	6.91	214.31	6.78	...	...	15	5.82	9	7.17	4	8.33	3	9.72
9. Remittances	...	...	...	...	...	...	...	...	...	...	...	...	...	...
F. Others	38	2.59	98.47	3.16	2	1.25	17	2.01	12	2.65	4	3.33	3	5.56

Occupation—AGRICULTURAL LABOURER—

A. FOOD														
1. *Cereals and pulses*—														
a. Rice	35	22.30	780.48	50.86	19	18.26	14	25.61	...	...	2	37.50	...	...
b. Other grains	7	3.07	21.50	1.40	3	1.66	4	4.13	...	...	...	...	...	...
c. Dhall	35	0.62	14.56	0.95	19	0.32	14	0.82	...	...	2	2.00	...	...
2. *Vegetables*—														
a. Potatoes	6	1.21	7.24	0.47	...	...	4	1.06	...	...	2	1.50	...	...
b. Tapioca	...	...	...	...	...	...	...	...	...	...	...	...	...	...
c. Onions	35	0.35	12.14	0.79	19	0.32	14	0.37	...	...	2	0.44	...	...
d. Coconut	34	0.46	15.70	1.02	18	0.35	14	0.51	...	...	2	1.13	...	...
e. Others	35	1.38	48.22	3.14	19	1.08	14	1.59	...	...	2	2.75	...	...
3. *Non-vegetarian*—														
a. Meat	34	1.55	52.58	3.43	19	0.87	13	1.85	...	...	2	6.00	...	...
b. Fish	7	0.73	5.12	0.33	2	0.31	4	0.75	...	...	1	1.50	...	...
c. Egg	...	...	...	...	...	...	...	...	...	...	...	...	...	...
4. *Milk*	3	1.00	3.00	0.20	...	...	2	0.50	...	...	1	2.00	...	...
5. *Ghees and Oils*—														
a. Ghee	...	...	...	...	...	...	...	...	...	...	...	...	...	...
b. Oils	35	1.56	54.75	3.54	19	1.19	14	1.92	...	...	2	2.63	...	...
6. *Condiments*—														
a. Chillies	35	0.68	23.87	1.56	19	0.59	14	0.69	...	...	2	1.50	...	...
b. Tamarind	30	0.31	9.17	0.60	15	0.25	13	0.34	...	...	2	0.50	...	...
c. Others	35	1.09	37.99	2.48	19	0.91	14	1.21	...	...	2	1.81	...	...
7. *Sugar*—														
a. Sugar	2	0.37	0.75	0.05	...	...	1	0.50	...	...	1	0.25	...	...
b. Jaggery	14	0.32	4.48	0.29	4	0.19	9	0.33	...	...	1	0.75	...	...
8. *Coffee/and Tea*—														
a. Coffee	1	1.00	1.00	0.07	...	...	1	1.00	...	...	...	...	...	...
b. Tea	11	1.81	19.89	1·30	4	1.19	5	1.85	...	...	2	2.94	...	...
9. *Liquor*	...	...	...	...	...	...	...	...	...	...	...	...	...	...
10. *Tobacco*—														
a. Smoking	10	1.55	15.54	1·01	2	0.75	6	1.38	...	...	2	2.88	...	...
b. Chewing	11	1.15	12.48	0.81	6	1.33	4	1.00	...	...	1	0.50	...	...

TABLE No. XXX *(Contd.)*

Average monthly expenditure per household by income groups and occupations

Items of Expenditure	All households: No. of households	All households: Expenditure per household	All households: Total	Percentage of expenditure on Food and miscellaneous items	Less than Rs. 25: No. of households	Less than Rs. 25: Average expenditure	Rs. 26 to 50: No. of households	Rs. 26 to 50: Average expenditure	Rs. 51 to 75: No. of households	Rs. 51 to 75: Average expenditure	Rs. 76 to 100: No. of households	Rs. 76 to 100: Average expenditure	Rs. 101 & over: No. of households	Rs. 101 & over: Average expenditure
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Occupation—AGRICULTURAL LABOURER—*(Concld.)*														
		Rs.nP.	Rs.nP.			Rs.nP.		Rs.nP.		Rs.nP.		Rs.nP.		Rs.nP.
11. *Other refreshments*	22	1.64	36.06	2.35	6	0.92	14	1.61	...	...	2	4.00	...	...
B. Education	4	1.02	4.08	0.27	2	1.21	1	0.83	...	...	1	0.83	...	...
C. Clothing	35	4.44	155.42	10.13	19	3.84	14	4.70	...	...	2	3.33	...	...
D. Fuel	...	...	...	...	...	...	...	...	...	...	...	...	...	...
E. Miscellaneous—														
1. Dhobi	34	0.55	18.80	1.23	18	0.15	14	0.96	...	...	2	1.33	...	...
2. Barber	31	0.67	20.68	1.35	15	0.54	14	0.78	...	...	2	0.83	...	...
3. Travelling	33	1.77	58.48	3.81	17	1.50	14	1.94	...	...	2	2.91	...	...
4. Medical expenditure	1	0·83	0.83	0.05	...	...	...	...	...	...	1	0.83	...	...
5. Religious observances	...	...	...	...	...	...	...	...	...	...	...	...	...	...
6. Amusements	30	0.60	18.02	1.17	15	0.53	13	0.57	...	...	2	1.33	...	...
7. Provident fund and savings	1	7.00	7.00	0.46	...	...	...	...	...	...	1	7.00	...	...
8. Payment of debts	19	2.00	43.45	2.83	10	1.71	7	2.29	...	...	2	5.66	...	...
9. Remittances	...	...	...	...	...	...	...	...	...	...	...	...	...	...
F. Others	32	0.98	31.41	2.05	17	0.59	13	1.26	...	...	2	2.50	...	...
Occupation—CULTIVATION—														
A. FOOD														
1. *Cereals and pulses*—														
a. Rice	23	36.96	850.06	37.39	...	...	9	32.50	4	24.38	4	50.00	6	43.34
b. Other grains	6	3.53	21.15	0.93	...	...	3	3.72	...	...	...	...	3	3 33
c. Dhall	18	1.54	27.70	1.22	...	...	7	1.21	4	1.75	4	2.06	3	1.33

2. *Vegetables*—														
a. Potatoes	20	1.66	33.24	1.46	...	...	6	1.20	4	1.50	4	2.13	6	1.92
b. Tapioca	...	...	...	...	...	...	...	...	...	...	...	...	...	...
c. Onions	23	0.55	12.55	0.55	...	...	9	0.45	4	0.34	4	0.51	6	0.85
d. Coconut	21	1.67	34.97	1.54	...	...	7	1.29	4	1.00	4	1.48	6	2.67
e. Others	23	3.49	80.20	3.52	...	...	9	2.94	4	2.50	4	3.69	6	4.83
3. *Non-vegetarian*—														
a. Meat	23	4.39	100.96	4.40	...	...	9	2.94	4	3.25	4	5.83	6	6.33
b. Fish	13	0.88	11.50	0.51	...	...	3	0.50	3	0.88	4	0.94	3	1.25
c. Egg	1	0.50	1.50	0.07	...	...	1	0.50	...	...	...	...	...	...
4. *Milk*	14	1.88	26.30	1.16	...	...	6	1.42	2	1.13	4	1.63	2	4.50
5. *Ghees and Oils*—														
a. Ghee	1	2.50	2.50	0.11	...	...	...	...	...	...	...	...	1	2.50
b. Oils	23	4.08	93.84	4.12	...	...	9	3.56	4	2.41	4	4.19	6	5.90
6. *Condiments*—														
a. Chillies	23	1.38	31.82	1.39	...	...	9	1.36	4	1.14	4	1.19	6	1.71
b. Tamarind	14	0.48	6.68	0.29	...	...	5	0.32	3	0.44	4	0.69	2	0.50
c. Others	22	2.10	46.20	2.03	...	...	8	1.59	4	1.51	4	2.00	6	3.24
7. *Sugar*—														
a. Sugar	6	2.45	14.70	0.65	...	...	1	1.12	1	1.50	...	...	4	3.02
b. Jaggery	19	0.99	18.93	0.83	...	...	6	0.63	4	0.80	4	0.75	5	1.79
8. *Coffee and Tea*—														
a. Coffee	12	2.60	31.24	1.37	...	...	6	1.27	2	0.75	1	1.00	3	7.04
b. Tea	14	1.99	27.87	1.22	...	...	5	1.52	2	1.88	4	1.93	3	2.93
9. *Liquor*	...	...	...	...	...	...	...	...	...	...	...	...	...	...
10. *Tobacco*—														
a. Smoking	4	2.63	10.50	0.46	...	...	1	2.00	1	2.00	1	1.50	1	5.00
b. Chewing	12	1.94	21.31	0.94	...	...	6	1.55	2	0.88	1	2.50	3	8.25
11. *Other refreshments*—	22	3.00	66.04	2.90	...	...	8	2.13	4	2.50	4	2.25	6	5.00
B. Education	10	1.88	18.76	0.82	...	...	3	1.78	...	...	3	2.42	4	1.54
C. Clothing	23	10.59	243.62	10.70	...	...	9	8.28	4	5.08	4	9.40	6	18.53
D. Fuel	6	2.19	13.16	0.58	...	...	2	2.25	...	...	1	0.83	3	2.61
E. Miscellaneous—														
1. Dhobi	23	1.57	36.10	1.59	...	...	9	1.42	4	0.96	4	1.00	6	2.58
2. Barber	19	1.47	27.90	1.23	...	...	8	1.18	2	0.84	4	0.97	5	2.58
3. Travelling	21	4.32	90.71	3.99	...	...	8	1.84	3	3.77	4	4.29	6	7.92

TABLE No. XXX (Contd.)

Average monthly expenditure per household by income groups and occupations

Items of Expenditure	All households: No. of households	All households: Expenditure per household	All households: Total	Percentage of expenditure on Food and miscellaneous items	Less than Rs. 25: No. of households	Less than Rs. 25: Average expenditure	Rs. 26 to 50: No. of households	Rs. 26 to 50: Average expenditure	Rs. 51 to 75: No. of households	Rs. 51 to 75: Average expenditure	Rs. 76 to 100: No. of households	Rs. 76 to 100: Average expenditure	Rs. 101 & over: No. of households	Rs. 101 & over: Average expenditure
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Occupation—CULTIVATION—(Concld.)														
E. Miscellaneous—		Rs.nP.	Rs.nP.			Rs.nP.		Rs.nP.		Rs.nP.		Rs.nP.		Rs.nP.
4. Medical expenditure	1	0.83	0.83	0.04	...	...	...	...	...	...	...	...	...	...
5. Religious observances	...	...	...	...	...	...	...	...	...	...	...	...	...	...
6. Amusements	19	1.42	27.60	1.21	...	...	7	1.79	3	0.48	4	1.27	5	1.59
7. Provident fund and savings	...	...	...	...	...	...	...	...	...	...	...	...	...	...
8. Payment of debts	18	8.99	161.85	7.11	...	...	7	6.76	2	6.25	8	9.03	6	12.49
9. Remittances	...	...	...	...	...	...	...	...	...	...	...	...	...	...
F. Others	22	3.80	83.60	3.67	...	...	8	2.74	4	2.71	4	4.46	6	5.50
Occupation—COOLY—														
A. FOOD														
1. *Cereals and pulses—*														
a. Rice	9	18.95	170.52	51.04	4	12.63	5	24.00	...	...	...	...	...	...
b. Other grains	2	3.50	7.00	2.09	1	2.00	1	5.00	...	...	...	...	...	...
c. Dhall	7	0.38	2.63	0.79	2	0.19	5	0.45	...	...	...	...	...	...
2. *Vegetables—*														
a. Potatoes	1	1.00	1.00	0.30	...	...	1	1.00	...	...	...	...	...	...
b. Tapioca	...	...	...	...	...	...	...	...	...	...	...	...	...	...
c. Onions	9	0.32	2.85	0.85	4	0.25	5	0.37	...	...	...	...	...	...
d. Coconut	5	0.60	3.01	0.90	1	0.25	4	0.69	...	...	...	...	...	...
e. Others	9	1.06	9.51	2.85	4	0.69	5	1.35	...	...	...	...	...	...
3. *Non-vegetarian—*														
a. Meat	7	1.57	11.00	3.29	2	0.75	5	1.90	...	...	...	...	...	...
b. Fish	1	0.75	0.75	0.22	...	...	1	0.75	...	...	...	...	...	...
c. Egg	...	...	...	...	...	...	...	...	...	...	...	...	...	...

Note: the spanning header reads "Name of households with a monthly income of" over columns (6)–(15).

4. *Milk*	1	3.75	3.75	1.12	...	...	1	3.75	...	...	...	...	...	...
5. *Ghees and oils*—														
a, Ghee	...	...	...	...	...	...	...	...	...	...	...	...	...	...
b. Oils	9	1.49	13.26	3.97	4	0.94	5	1.90	...	...	...	...	...	...
6. *Condiments*—														
a. Chillies	9	0.49	4.37	1.31	4	0.38	5	0.57	...	...	...	...	...	...
b. Tamarind	6	0.33	1.98	0.59	3	0.33	3	0.33	...	...	...	...	...	...
c. Others	9	0.92	8.27	2.47	4	0.38	5	1.35	...	...	...	...	...	...
7. *Sugar*—														
a. Sugar	...	...	...	...	...	...	...	...	...	...	...	...	...	...
b. Jaggery	2	0.30	0.30	0.09	...	...	2	0.30	...	...	...	...	...	...
8. *Coffee and Tea*—														
a. Coffee	1	0.45	0.45	0.13	...	...	1	0.45	...	...	...	...	...	...
b. Tea	2	2.00	4.00	1.20	...	...	2	2.00	...	...	...	...	...	...
9. *Liquor*	...	...	...	...	...	...	...	...	...	...	...	...	...	...
10. *Tobacco*														
a. Smoking	3	1.33	5.00	1.50	1	1.50	2	1.75	...	...	...	...	...	...
b. Chewing	4	0.94	3.75	1.12	1	1.50	3	0.75	...	...	...	...	...	...
11. *Other refreshments*—	6	1.17	7.02	2.10	2	0.75	4	1.38	...	...	...	...	...	...
B. Education	...	...	...	...	...	...	...	...	...	...	...	...	...	...
C. Clothing	9	3.80	34.17	10.23	4	2.08	5	5.17	...	...	...	...	...	...
D. Fuel	...	...	...	...	...	...	...	...	...	...	...	...	...	...
E. *Miscellaneous*—														
1. Dhobi	9	0.64	5.80	1.74	4	0.45	5	0.80	...	...	...	...	...	...
2. Barber	6	0.76	4.55	1.37	1	0.83	5	0.75	...	...	...	...	...	...
3. Travelling	8	1.57	12.58	3.76	3	0.81	5	2.03	...	...	...	...	...	...
4. Medical expenditure	...	...	...	...	...	...	...	...	...	...	...	...	...	...
5. Religious observances	...	...	...	...	...	...	...	...	...	...	...	...	...	...
6. Amusements	6	0.70	4.18	1.25	1	0.43	5	0.75	...	...	...	...	...	...
7. Provident fund and savings	...	...	...	...	...	...	...	...	...	...	...	...	...	...
8. Payment of debts	7	1.04	7.29	2.18	2	1.22	3	0.97	...	...	...	...	...	...
9. Remittances	...	...	...	...	...	...	...	...	...	...	...	...	...	...
F. Others	7	0.74	5.16	1.54	3	0.56	4	0.87	...	...	...	...	...	...

TABLE No. XXX (Contd.)

Average monthly expenditure per household by income groups and occupations

Items of Expenditure	All households: No. of households	All households: Expenditure per household	All households: Total	Percentage of expenditure on Food and miscellaneous items	Less than Rs. 25: No of households	Less than Rs. 25: Average expenditure	Rs. 26 to 50: No. of households	Rs. 26 to 50: Average expenditure	Rs. 51 to 75: No. of households	Rs. 51 to 75: Average expenditure	Rs. 76 to 100: No. of households	Rs. 76 to 100: Average expenditure	Rs. 101 & over: No. of households	Rs. 101 & over: Average expenditure
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Occupation—MILL WORKER—														
A. FOOD		Rs.nP.	Rs.nP.			Rs.nP.		Rs.nP.		Rs.nP.		Rs.nP.		Rs.nP.
1. *Cereals and pulses*—														
a. Rice	4	46.88	187.50	36.52	...	...	...	...	1	30.00	2	41.25	1	75.00
b. Other grains	1	7.00	7.00	1.37	...	...	...	...	...	...	...	...	...	7.00
c. Dhall	3	2.08	6.25	1.22	...	...	...	...	1	2.00	1	2.00	1	2.25
2. *Vegetables*—														
a. Potatoes	3	1.66	5.00	0.98	...	...	...	...	1	2.00	1	1.00	1	2.00
b. Tapioca	...	...	...	...	...	...	...	...	...	...	...	...	...	...
c. Onions	3	0.33	0.99	0.19	...	...	...	...	1	0.25	1	0.37	1	0.37
d. Coconut	3	1.25	1.75	0.34	...	...	...	...	1	0.75	1	0.75	1	2.25
e. Others	...	...	...	...	...	...	...	...	...	...	...	...	...	...
3. *Non-vegetarian*—														
a. Meat	3	5.33	16.00	3.12	...	...	...	...	1	4.00	1	4.00	1	8.00
b. Fish	3	1.08	3.25	0.63	...	...	...	...	1	0.50	1	0.75	1	2.00
c. Egg	...	...	...	...	...	...	...	...	...	...	...	...	...	...
4. *Milk*	3	4.42	13.25	2.56	...	...	...	...	1	2.00	1	3.75	1	7.50
5. *Ghees and Oils*—														
a. Ghee	...	...	...	...	...	...	...	...	...	...	...	...	...	...
b. Oils	3	3.69	11.06	2.14	...	...	...	...	1	2.50	1	0.56	1	8.00
6. *Condiments*—														
a. Chillies	3	0.92	2.75	0.54	...	...	...	...	1	0.75	1	0.75	1	1.25
b. Tamarind	2	0.50	1.00	0.20	...	...	...	...	1	0.25	...	...	1	0.75
c. Others	3	3.17	9.50	1.84	...	...	...	...	1	1.50	1	2.00	1	6.00

7. *Sugar*—														
a. Sugar	2	0.47	0.94	0.18	...	...	...	...	1	0.50	...	...	1	0.44
b. Jaggery	3	0.46	1.37	0.27	...	...	...	...	1	0.25	1	0.75	1	0.37
8. *Coffee and Tea*—														
a. Coffee	2	4.00	8.00	1.55	...	...	...	...	...	...	1	0.50	1	7.50
b. Tea	4	4.44	17.75	3.43	...	...	...	...	1	1.25	2	4.50	1	7.50
9. *Liquor*	...	...	...	...	...	...	...	...	...	...	...	...	...	...
10. *Tobacco*—														
a. Smoking	1	5.00	5.00	0.98	...	...	...	...	...	...	...	...	1	5.00
b. Chewing	...	...	...	...	...	...	...	...	...	...	...	...	...	...
11. *Other refreshments*—	4	7.75	31.00	6.00	...	...	...	...	1	10.00	2	5.00	1	11.00
B. Education	1	10.43	10.43	2.01	...	...	...	...	...	...	...	...	1	10.43
C. Clothing	4	10.45	41.83	8.08	...	...	...	...	1	6.33	2	5.25	1	25.00
D. Fuel	...	...	...	...	...	...	...	...	...	...	...	...	...	...
E. Miscellaneous—														
1. Dhobi	4	1.84	7.34	1.42	...	...	...	...	1	1.33	2	0.92	1	4.17
2. Barber	4	1.48	5.90	1.14	...	...	...	...	1	0.83	2	0.66	1	3.75
3. Travelling	4	4.38	17.52	3.38	...	...	...	...	1	8.33	2	1.47	1	6.25
4. Medical expenditure	1	2.00	2.00	0.39	...	...	...	...	...	...	...	...	1	2.00
5. Religious observances	1	6.25	6.25	1.21	...	...	...	...	...	...	...	...	1	6.25
6. Amusements	4	1.58	8.33	1.61	...	...	...	...	1	1.33	2	1.50	1	2.00
7. Provident fund and savings	4	6.38	25.51	4.92	...	...	...	...	1	5.25	2	6.63	1	7.00
8. Payment of debts	2	20.83	41.66	8.04	...	...	...	...	1	8.33	...	...	1	33.33
9. Remittances	...	...	...	...	...	...	...	...	...	...	...	...	...	...
F. Others	3	4.28	12.83	2.47	...	...	...	...	1	2.50	1	2.00	1	8.33
Occupation—SERVANTS—														
A. FOOD—														
1. *Cereals and pulses*—														
a. Rice	3	27.50	82.50	47.20	...	...	2	22.50	1	37.50	...	...	...	...
b. Other grains	...	...	...	...	...	...	...	...	...	...	...	...	...	...
c. Dhall	3	0.58	1.76	1.01	...	...	2	0.38	1	1.00	...	...	...	...

TABLE No. XXX (*Contd.*)

Average monthly expenditure per household by income groups and occupations

Items of Expenditure	All households: No. of households	All households: Expenditure per household	All households: Total	Percentage of expenditure on Food and miscellaneous items	Less than Rs. 25: No. of households	Less than Rs. 25: Average expenditure	Rs. 26 to 50: No. of households	Rs. 26 to 50: Average expenditure	Rs. 51 to 75: No. of households	Rs. 51 to 75: Average expenditure	Rs. 76 to 100: No. of households	Rs. 76 to 100: Average expenditure	Rs. 101 & over: No. of households	Rs. 101 & over: Average expenditure
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	12)	(13)	(14)	(15)
Occupation—SERVANTS—(*Concld.*)														
A. FOOD—		Rs.nP.	Rs.nP.			Rs.nP.		Rs.nP.		Rs.nP.		Rs.nP.		Rs.nP.
2. *Vegetables*—														
a. Potatoes	1	1.00	1.00	0.57	...	...	...	...	1	1.00	...	...	...	...
b. Tapioca	...	...	...	...	...	...	...	...	...	...	...	...	...	...
c. Onions	3	0.37	1.11	0.63	...	...	2	0.37	...	0.37	...	...	...	...
d. Coconut	2	1.00	2.00	1.14	...	...	1	0.50	...	1.50	...	...	...	...
e. Others	3	1.92	5.76	3.29	...	...	2	1.38	...	3.00	...	...	...	...
3. *Non-vegetarian*—														
a. Meat	3	2.33	7.00	4.00	...	...	2	1.50	1	4.00	...	...	...	...
b. Fish	...	...	...	...	...	...	...	...	...	...	...	...	...	...
c. Egg	...	...	...	...	...	...	...	...	...	...	...	...	...	...
4. *Milk*	1	2.00	2.00	1.14	...	...	...	...	1	2.00	...	...	...	...
5. *Ghees and Oils*—														
a. Ghee	...	...	...	...	...	...	...	...	...	...	...	...	...	...
b. Oils	3	1.99	5.98	3.42	...	...	2	1.74	1	2.50	...	...	...	...
6. *Condiments*—														
a. Chillies	3	0.55	1.75	1.00	...	...	2	0.50	1	0.75	...	...	...	...
b. Tamarind	3	0.21	0.63	0.36	...	...	2	0.19	1	0.25	...	...	...	...
c. Others	3	1.22	3.66	2.09	...	...	2	1.08	1	1.50	...	...	...	...
7. *Sugar*—														
a. Sugar	...	...	...	...	...	...	...	...	...	...	...	...	...	...
b. Jaggery	3	0.38	1.13	0.65	...	...	2	0.19	1	0.75	...	...	...	...
8. *Coffee and Tea*—														
a. Coffee	...	...	...	...	...	...	...	...	...	...	...	...	...	...
b. Tea	1	1.25	1.25	0.71	...	...	...	...	1	1.25	...	...	...	...

9. *Liquor*	...	...	...	...	...	...	...	...	...	...	...	...	...	...
10. *Tobacco*—														
a. Smoking	2	1.08	2.16	1.23	...	...	2	1.08	...	...	...	...	...	...
b. Chewing	...	...	...	...	...	...	...	...	...	...	...	...	...	...
11. *Other refreshments*	3	1.66	5.00	2.86	...	...	2	2.00	1	1.00	...	...	...	...
B. Education	1	0.83	0.83	0.47	...	...	1	0.83	...	...	...	...	...	...
C. Clothing	3	5.61	16.83	9.62	...	...	2	5.25	1	6.33	...	...	...	...
D. Fuel	...	...	...	...	...	...	...	...	...	...	...	...	...	...
E. Miscellaneous—														
1. Dhobi	3	0.83	2.49	1.42	...	...	2	0.83	1	0.83	...	...	...	...
2. Barber	3	0.88	2.65	1.51	...	...	2	0.66	1	1.33	...	...	...	...
3. Travelling	3	3.06	9.17	5.24	...	...	1	2.50	2	4.17	...	...	...	...
4. Medical expenditure	...	...	...	...	...	...	...	...	...	...	...	...	...	...
5. Religious observances	...	...	...	...	...	...	...	...	...	...	...	...	...	...
6. Amusements	3	0.86	2.59	1.48	...	...	2	0.63	1	1.33	...	...	...	...
7. Provident fund and savings	...	...	...	...	...	...	...	...	...	...	...	...	...	...
8. Payment of debts	2	5.17	10 34	5.91	...	...	2	5.17	...	...	...	...	...	...
9. Remittances	...	...	...	...	...	...	...	...	...	...	...	...	...	...
F. Others	3	1.78	5.33	3.05	...	...	2	2.00	1	1.33	...	...	...	...
ccupation—BUSINESS—														
A. FOOD—														
1. *Cereals & pulses*—														
a. Rice	3	19.16	57.50	42.40	2	11.25	1	35.00	...	...	...	...	...	...
b. Other grains	1	8·00	8.00	5.86	...	...	1	8.00	...	...	...	...	...	...
c. Dhall	3	0.83	2.50	1.83	2	0.25	1	2.00	...	...	...	...	...	...
2. *Vegetables*—														
a. Potatoes	2	0.75	1.50	1.10	1	1.00	1	0.50	...	...	...	...	...	...
b. Tapioca	...	...	...	...	...	...	...	...	...	...	...	...	...	...
c. Onions	3	0.42	1.25	0.92	2	0.25	1	0.75	...	...	...	...	...	...
d. Coconut	3	1.33	4.00	2.95	2	0.75	1	2.50	...	...	...	...	...	...
e. Others	2	2.00	4.00	2.93	1	1.00	1	3.00	...	...	...	...	...	...
3. *Non-vegetarian*—														
a. Meat	2	2.50	5.00	3.66	1	1.00	1	4.00	...	...	...	...	...	...
b. Fish	1	0.25	0.25	0.18	1	0.25	...	...	...	...	...	...	...	...
c. Egg	...	...	...	...	...	...	...	...	...	...	...	...	...	...

TABLE No. XXX (Contd.)

Average monthly expenditure per household by income groups and occupations

Items of Expenditure	All households				No. of households with a monthly income of									
					Less than Rs. 25		Rs. 26 to 50		Rs. 51 to 75		Rs. 76 to 100		Rs. 101 & over	
	No. of households	Expenditure per household	Total	Percentage of expenditure on Food and miscellaneous items	No. of households	Average expenditure	No. of households	Average expenditure	No. of households	Average expenditure	No. of households	Average expenditure	No. of households	Average expenditure
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Occupation—BUSINESS—(Concld.)														
A. FOOD—		Rs.nP.	Rs.nP.			Rs.nP.		Rs.nP.		Rs.nP.		Rs.nP.		Rs.nP.
4. *Milk*	2	1.40	2.80	2.05	1	1.80	1	1.00	...	...	...	...	...	...
5. *Ghees and Oils—*														
a. Ghee	...	...	...	...	...	...	...	...	...	...	...	...	...	...
b. Oils	3	1.59	4.76	3.48	2	1.13	1	2.50	...	...	...	...	...	...
6. *Condiments—*														
a. Chillies	3	0.75	2.26	1.65	2	0.63	1	1.00	...	...	...	...	...	...
b. Tamarind	2	0.25	0.50	0.37	1	0.25	...	0.25	...	...	...	...	...	...
c. Others	3	1.33	4.01	2.94	2	1.13	...	1.75	...	...	...	...	...	...
7. *Sugar—*														
a. Sugar	...	...	...	...	...	...	...	...	...	...	...	...	...	...
b. Jaggery	2	1.13	2.25	1.65	1	0.25	1	2.00	...	...	...	...	...	...
8. *Coffee & Tea—*														
a. Coffee	1	1.00	1.00	0.73	1	1.00	...	...	...	...	...	...	...	...
b. Tea	1	0.90	0.90	0.66	...	...	1	0.90	...	...	...	...	...	...
9. *Liquor*	...	...	...	...	...	...	...	...	...	...	...	...	...	...
10. *Tobacco—*														
a. Smoking	...	...	...	...	...	...	...	...	...	...	...	...	...	...
b. Chewing	2	0.75	1.50	1.10	1	0.50	1	1.00	...	...	...	...	...	...
11. *Other refreshments*	1	2.00	2.00	1.46	...	...	1	2.00	...	...	...	...	...	...
B. Education	...	...	...	...	...	...	...	...	...	...	...	...	...	...
C. Clothing	3	2.89	8.67	6.35	2	2.25	1	4.17	...	...	...	...	...	...
D. Fuel	...	...	...	...	...	...	...	...	...	...	...	...	...	...
E. Miscellaneous—														
1. Dhobi	3	0.51	1.52	1.11	2	0.26	1	1.00	...	...	...	...	...	...

2. Barber	1	1.00	1.00	0.73	...	...	1	1.00	...	...	...	...	...	...
3. Travelling	2	1.42	2.83	2.07	1	0.83	1	2.00	...	...	...	...	...	...
4. Medical expenditure	...	...	...	...	...	...	...	...	...	...	...	...	...	...
5. Religious observances	...	...	...	...	...	...	...	...	...	...	...	...	...	...
6. Amusements	1	2.00	2.00	1.46	...	...	1	2.00	...	...	...	...	...	...
7. Provident fund and savings	...	...	...	...	...	...	...	...	...	...	...	...	...	...
8. Payment of debts	1	12.50	12.50	9.15	...	...	1	12.50	...	...	...	...	...	...
9. Remittances	...	...	...	...	...	...	...	...	...	...	...	...	...	...
F. Others	2	1.05	2.09	1.53	1	0.43	1	1.66	...	...	...	...	...	...
Occupation—AGENT—														
A. FOOD														
1. *Cereals & pulses—*														
a. Rice	3	24.66	74.00	46.72	1	20.00	2	27.00	...	...	...	...	...	...
b. Other grains	...	...	...	...	...	...	...	...	...	...	...	...	...	...
c. Dhall	3	1.17	3.50	2.21	1	0.50	2	1.50	...	...	...	...	...	...
2. *Vegetables—*														
a. Potatoes	2	0.63	1.25	0.79	1	0.25	1	1.00	...	...	...	...	...	...
b. Tapioca	...	...	...	...	...	...	...	...	...	...	...	...	...	...
c. Onions	3	0.44	1.37	0.87	1	0.37	2	0.50	...	...	...	...	...	...
d. Coconut	3	0.58	1.75	1.11	1	0.25	2	0.70	...	...	...	...	...	...
e. Others	3	2.50	7.50	4.74	1	1.50	2	3.00	...	...	...	...	...	...
3. *Non-vegetarian—*														
a. Meat	3	2.33	7.00	4.43	1	1.00	2	3.00	...	...	...	...	...	...
b. Fish	2	0.50	1.00	0.63	1	0.50	1	0.50	...	...	...	...	...	...
c. Egg	...	...	...	...	...	...	...	...	...	...	...	...	...	...
4. *Milk*	1	2.50	2.50	1.58	...	...	1	2.50	...	...	...	...	...	...
5. *Ghees & Oils—*														
a. Ghee	...	...	...	...	...	...	...	...	...	...	...	...	...	...
b. Oils	3	1.79	5.37	3.40	1	1.25	2	2.06	...	...	...	...	...	...
6. *Condiments—*														
a. Chillies	3	0.92	2.76	1.75	1	0.50	2	1.13	...	...	...	...	...	...
b. Tamarind	3	0.38	1.13	0.71	1	0.25	2	0.44	...	...	...	...	...	...
c. Others	3	1.25	3.75	2.37	1	0.75	2	1.50	...	...	...	...	...	...
7. *Sugar—*														
a. Sugar	...	...	...	...	...	...	...	...	...	...	...	...	...	...
b. Jaggery	2	0.62	1.24	0.78	...	...	2	0.62	...	...	...	...	...	...

TABLE No. XXX (*Contd.*)

Average monthly expenditure per household by income groups and occupations

Items of Expenditure	All households: No. of households	All households: Expenditure per household	All households: Total	Percentage of expenditure on Food and miscellaneous items	Less than Rs. 25: No. of households	Less than Rs. 25: Average expenditure	Rs. 26 to 50: No. of households	Rs. 26 to 50: Average expenditure	Rs. 51 to 75: No. of households	Rs. 51 to 75: Average expenditure	Rs. 76 to 100: No. of households	Rs. 76 to 100: Average expenditure	Rs. 101 & over: No. of households	Rs. 101 & over: Average expenditure
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Occupation—AGENT—(*Concld.*)														
A. FOOD—		Rs.nP.	Rs.nP.			Rs.nP.		Rs.nP.		Rs.nP.		Rs.nP.		Rs.nP.
8. *Coffee & Tea—*														
a. Coffee	1	1.00	1.00	0.63	...	...	1	1.00	...	...	...	...	...	...
b. Tea	...	...	...	...	...	...	...	...	...	...	...	...	...	...
9. *Liquor*	...	...	...	...	...	...	...	...	...	...	...	...	...	...
10. *Tobacco—*														
a. Smoking	2	1.90	3.80	2.40	1	1.80	1	2.00	...	...	...	...	...	...
b. Chewing	2	2.00	4.00	2.59	...	...	2	2.00	...	...	...	...	...	...
11. *Other refreshments—*	2	1.50	3.00	1.90	...	...	2	1.50	...	...	...	...	...	...
B. Education	...	...	...	...	...	...	...	...	...	...	...	...	...	...
C. Clothing	3	3.33	10.00	6.32	1	1.66	2	4.17	...	...	...	...	...	...
D. Fuel	...	...	...	...	...	...	...	...	...	...	...	...	...	...
E. Miscellaneous—														
1. Dhobi	3	0.89	2.65	1.68	1	0.83	2	0.91	...	...	...	...	...	...
2. Barber	3	0.59	1.77	1.12	1	0.43	2	0.67	...	...	...	...	...	...
3. Travelling	3	3.51	10.55	6.67	1	0.83	2	4.86	...	...	...	...	...	...
4. Medical expenditure	...	...	...	...	...	...	...	...	...	...	...	...	...	...
5. Religious observances	...	...	...	...	...	...	...	...	...	...	...	...	...	...
6. Amusements	2	1.27	2.54	1.61	...	...	2	1.27	...	...	...	...	...	...
7. Provident fund and savings	...	...	...	...	...	...	...	...	...	...	...	...	...	...
8. Payment of debts	1	1.66	1.66	1.05	1	1.66	...	...	...	...	...	...	...	...
9. Remittances	...	...	...	...	...	...	...	...	...	...	...	...	...	...
F. Others	3	1.02	3.07	1.94	1	0.43	2	1.32	...	...	...	...	...	...

Occupation—Dependent (helped by others)—

A. FOOD														
1. *Cereals and pulses*—														
a. Rice	3	17.50	52.50	54.21	1	7.50	2	22.50	...	...	...	...	...	...
b. Other grains	...	...	...	...	...	...	...	...	...	...	...	...	...	...
c. Dhall	2	0.63	1.25	1.29	1	0.25	1	1.00	...	...	...	...	...	...
2. *Vegetables*—														
a. Potatoes	1	0.50	0.50	0.52	...	...	1	0.50	...	...	...	...	...	...
b. Tapioca	...	...	...	...	...	...	...	...	...	...	...	...	...	...
c. Onions	2	0.25	0.50	0.52	1	0.25	1	0.25	...	...	...	...	...	...
d. Coconut	1	0.50	0.50	0.52	...	...	1	0.50	...	...	...	...	...	...
e. Others	2	1.00	2.00	2.06	1	0.50	1	1.50	...	...	...	...	...	...
3. *Non-vegetarian*—														
a. Meat	1	2.00	2.00	2.06	...	...	1	2.00	...	...	...	...	...	...
b. Fish	...	...	...	...	...	...	...	...	...	...	...	...	...	...
c. Egg	...	...	...	...	...	...	...	...	...	...	...	...	...	...
4. *Milk*	...	...	...	...	...	...	...	...	...	...	...	...	...	...
5. *Ghees and Oils*—														
a. Ghee	...	...	...	...	...	...	...	...	...	...	...	...	...	...
b. Oils	2	1.56	3.12	3.22	1	0.87	1	2.25	...	...	...	...	...	...
6. *Condiments*—														
a. Chillies	2	0.38	0.75	0.77	1	0.25	1	0.50	...	...	...	...	...	...
b. Tamarind	2	0.19	0.37	0.38	1	0.12	1	0.25	...	...	...	...	...	...
c. Others	2	0.75	1.50	1.55	1	0.50	1	1.00	...	...	...	...	...	...
7. *Sugar*—														
a. Sugar	...	...	...	...	...	...	...	...	...	...	...	...	...	...
b. Jaggery	1	0.50	0.50	0.52	...	...	1	0.50	...	...	...	...	...	...
8. Coffee/Tea—														
a. Coffee	...	...	...	...	...	...	...	...	...	...	...	...	...	...
b. Tea	1	1.25	1.25	1.29	...	...	1	1.25	...	...	...	...	...	...
9. *Liquor*	...	...	...	...	...	...	...	...	...	...	...	...	...	...
10. *Tobacco*—														
a. Smoking	1	0.75	0.75	0.77	1	0.75	...	...	...	...	...	...	...	...
b. Chewing	...	...	...	...	...	...	...	...	...	...	...	...	...	...
11. *Other refreshments*—	1	2.00	2.00	2.06	...	...	1	2.00	...	...	...	...	...	...
B. Education	...	...	...	...	...	...	...	...	...	...	...	...	...	...
C. Clothing	2	3.99	7.99	8.25	1	1.66	1	6.33	...	...	...	...	...	...
D. Fuel	...	...	...	...	...	...	...	...	...	...	...	...	...	...

TABLE No. XXX (*Contd.*)

Average monthly expenditure per household by income groups and occupations

Items of Expenditure	All households: No. of households	All households: Expenditure per household	All households: Total	Percentage of expenditure on Food and miscellaneous items	Less than Rs. 25: No. of households	Less than Rs. 25: Average expenditure	Rs. 26 to 50: No. of households	Rs. 26 to 50: Average expenditure	Rs. 51 to 75: No. of households	Rs. 51 to 75: Average expenditure	Rs. 76 to 100: No. of households	Rs. 76 to 100: Average expenditure	Rs. 101 & over: No. of households	Rs. 101 & over: Average expenditure
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Occupation—DEPENDENTS (HELPED BY OTHERS)—(*Concld.*)														
		Rs.nP.	Rs.nP.			Rs.nP.		Rs.nP.		Rs.nP.		Rs.nP.		Rs.nP.
E. Miscellaneous—														
1. Dhobi	3	0.76	2.27	2.34	1	0.43	2	0.92	...	...	...	...	...	...
2. Barber	3	0.54	1.62	1.67	1	0.50	2	0.56	...	...	...	...	...	...
3. Travelling	2	2.50	5.00	5.16	1	0.83	1	4.17	...	...	...	...	...	...
4. Medical expenditure	...	...	...	...	...	...	...	...	...	...	...	...	...	...
5. Religious observances	...	...	...	...	...	...	...	...	...	...	...	...	...	...
6. Amusements	...	...	...	...	...	...	...	...	...	...	...	...	...	...
7. Provident fund and savings	...	...	...	...	...	...	...	...	...	...	...	...	...	...
8. Payment of debts	1	8.33	8.33	8.60	...	...	1	8.33	...	...	...	...	...	...
9. Remittances	...	...	...	...	...	...	...	...	...	...	...	...	...	...
F. Others	2	1.09	2.17	2.24	1	0.17	1	2.00	...	...	...	...	...	...
Occupation—CARPENTRY—														
A. FOOD—														
1. *Cereals and pulses*—														
a. Rice	2	30.00	60.00	47.72	1	15.00	1	45.00	...	...	...	...	...	...
b. Other grains	1	5.00	5.00	3.98	1	5.00	...	...	...	...	...	...	...	...
c. Dhall	2	0.88	1.75	1.39	1	0.25	1	1.50	...	...	...	...	...	...
2. *Vegetables*—														
a. Potatoes	1	3.00	3.00	2.39	...	...	1	3.00	...	...	...	...	...	...
b. Tapioca	...	...	...	...	...	...	...	...	...	...	...	...	...	...
c. Onions	2	0.38	0.77	0.61	1	0.37	1	0.40	...	...	...	...	...	...
d. Coconut	2	1.00	2.00	1.59	1	0.50	1	1.50	...	...	...	...	...	...
e. Others	2	3.50	7.00	5.57	1	2.00	1	5.00	...	...	...	...	...	...

3. *Non-vegetarian*—														
a. Meat	2	1.50	3.00	2.39	1	1.00	1	2.00	...	...	...	...	...	...
b. Fish	1	0.50	0.50	0.40	...	...	1	0.50	...	...	...	...	...	...
c. Egg	...	...	...	...	...	...	...	...	...	...	...	...	...	...
4. *Milk*	...	...	...	...	...	...	...	...	...	...	...	...	...	...
5. *Ghees and Oils*—														
a. Ghee	...	...	...	...	...	...	...	...	...	...	...	...	...	...
b. Oils	2	2.63	5.25	4.18	1	1.25	1	4.00	...	...	...	...	...	...
6. *Condiments*—														
a. Chillies	2	1.13	2.25	1.79	1	0.75	1	1.50	...	...	...	...	...	...
b. Tamarind	1	0.25	0.25	0.20	1	0.25	...	...	...	...	...	...	...	...
c. Others	2	1.50	3.00	2.39	1	1.00	1	2.00	...	...	...	...	...	...
7. *Sugar*—														
a. Sugar	...	...	...	...	...	...	...	...	...	...	...	...	...	...
b. Jaggery	2	0.88	0.75	0.60	1	0.25	1	1.50	...	...	...	...	...	...
8. *Coffee and Tea*—														
a. Coffee	1	1.00	1.00	0.80	...	...	1	1.00	...	...	...	...	...	...
b. Tea	...	...	...	...	...	...	...	...	...	...	...	...	...	...
9. *Liquor*	...	...	...	...	...	...	...	...	...	...	...	...	...	...
10. *Tobacco*—														
a. Smoking	1	1.80	1.80	1.43	...	...	1	1.80	...	...	...	...	...	...
b. Chewing	1	1.00	1.00	0.80	...	...	1	1.00	...	...	...	...	...	...
11. *Other refreshments*	...	...	...	...	...	...	...	...	...	...	...	...	...	...
B. Education	1	0.83	0.83	0.66	...	...	1	0.83	...	...	...	...	...	...
C. Clothing	2	4.59	9.17	7.30	1	4.17	1	5.00	...	...	...	...	...	...
D. Fuel	...	...	...	...	...	...	...	...	...	...	...	...	...	...
E. Miscellaneous—														
1. Dhobi	2	0.72	1.43	1.14	1	0.43	1	1.00	...	...	...	...	...	...
2. Barber	1	0.50	0.50	0.40	...	...	1	0.50	...	...	...	...	...	...
3. Travelling	2	1.67	3.33	2.65	1	1.33	1	2.00	...	...	...	...	...	...
4. Medical expenditure	...	...	...	...	...	...	...	...	...	...	...	...	...	...
5. Religious observances	...	...	...	...	...	...	...	...	...	...	...	...	...	...
6. Amusements	1	1.33	1.33	1.06	...	...	1	1.33	...	...	...	...	...	...
7. Provident fund and savings	...	...	...	...	...	...	...	...	...	...	...	...	...	...
8. Payment of debts	2	5.17	10 33	8.22	1	2.00	1	8.33	...	...	...	...	...	...
9. Remittances	...	...	...	...	...	...	...	...	...	...	...	...	...	...
F. Others	1	0.43	0.43	0.34	1	0.43	...	...	...	...	...	...	...	...

TABLE No. XXX *(Contd.)*

Average monthly expenditure per household by income groups and occupations

Items of Expenditure	All households				No. of households with a monthly income of									
					Less than Rs. 25		Rs. 26 to 50		Rs. 51 to 75		Rs. 76 to 100		Rs. 101 & over	
	No. of households	Expenditure per household	Total	Percentage of expenditure on Food and miscellaneous items	No. of households	Average expenditure	No. of households	Average expenditure	No. of households	Average expenditure	No. of households	Average expenditure	No. of households	Average expenditure
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Occupation—Shepherd—		Rs.nP.	Rs.nP.			Rs.nP.		Rs.nP.		Rs.nP.		Rs.nP.		Rs.nP.
A. FOOD														
1. *Cereals and pulses*—														
a. Rice	2	16.00	32.00	58.61	1	12.00	1	20.00	...	...	...	...	...	...
b. Other grains	...	...	...	...	...	...	...	...	...	...	...	...	...	...
c. Dhall	2	0.25	0.50	0.92	1	0.25	1	0.25	...	...	...	...	...	...
2. *Vegetables*—														
a. Potatoes	...	...	...	...	...	...	...	...	...	...	...	...	...	...
b. Tapioca	...	...	...	...	...	...	...	...	...	...	...	...	...	...
c. Onions	2	0.25	0.49	0.90	1	0.37	1	0.12	...	...	...	...	...	...
d. Coconut	...	...	...	...	...	...	...	...	...	...	...	...	...	...
e. Others	2	0.88	1.75	3.21	1	1.25	1	0.50	...	...	...	...	...	...
3. *Non-vegetarian*—														
a. Meat	1	1.00	1.00	1.83	1	1.00	...	...	...	...	...	...	...	...
b. Fish	...	...	...	...	...	...	...	...	...	...	...	...	...	...
c. Egg	...	...	...	...	...	...	...	...	...	...	...	...	...	...
4. *Milk*	...	...	...	...	...	...	...	...	...	...	...	...	...	...
5. *Ghees and Oils*—														
a. Ghee	...	...	...	...	...	...	...	...	...	...	...	...	...	...
b. Oils	2	1.06	2.12	3.88	1	1.25	1	0.87	...	...	...	...	...	...
6. *Condiments*—														
a. Chillies	2	0.50	1.00	1.83	1	0.75	1	0.25	...	...	...	...	...	...
b. Tamarind	1	0.50	0.50	0.92	1	0.50	...	...	...	...	...	...	...	...
c. Others	2	0.38	0.75	1.37	1	0.50	1	0.25	...	...	...	...	...	...
7. *Sugar*—														
a. Sugar	...	...	...	...	...	...	...	...	...	...	...	...	...	...
b. Jaggery	...	...	...	...	...	...	...	...	...	...	...	...	...	...

8. *Coffee and Tea*—														
a. Coffee	...	...	...	...	...	...	...	...	...	...	...	...	...	...
b. Tea	2	1.13	2.25	4.12	1	0.75	1	1.50	...	...	...	...	...	...
9. *Liquor*	...	...	...	...	...	...	...	...	...	...	...	...	...	...
10. *Tobacco*—														
a. Smoking	1	1.00	1.00	1.83	...	...	1	1.00	...	...	...	...	...	...
b. Chewing	1	1.00	1.00	1.83	1	1.00	...	...	...	...	...	...	...	...
11. *Other refreshments*—	...	...	...	...	...	...	...	...	...	...	...	...	...	...
B. Education	1	0.83	0.83	1.52	...	...	1	0.83	...	...	...	...	...	...
C. Clothing	2	3.34	6.67	12.22	1	4.17	1	2.50	...	...	...	...	...	...
D. Fuel	...	...	...	...	...	...	...	...	...	...	...	...	...	...
E. Miscellaneous—														
1. Dhobi	1	0.43	0.43	0.79	1	0.43	...	...	...	...	...	...	...	...
2. Barber	2	0.31	0.61	1.12	1	0.18	1	0.43	...	...	...	...	...	...
3. Travelling	1	0.83	0.83	1.52	1	0.83	...	...	...	...	...	...	...	...
4. Medical expenditure	...	...	...	...	...	...	...	...	...	...	...	...	...	...
5. Religious observances	...	...	...	...	...	...	...	...	...	...	...	...	...	...
6. Amusements	1	0.43	0.43	0.79	1	0.43	...	...	...	...	...	...	...	...
7. Provident fund and savings	...	...	...	...	...	...	...	...	...	...	...	...	...	...
8. Payment of debts	...	...	...	...	...	...	...	...	...	...	...	...	...	...
9. Remittances	...	...	...	...	...	...	...	...	...	...	...	...	...	...
F. Others	1	0.43	0.43	0.79	1	0.43	...	...	...	...	...	...	...	...

Occupation—VETTIYAN—

A. FOOD														
1. *Cereals and pulses*—														
a. Rice	2	40.00	80.00	54.85	...	...	1	30.00	1	50.00	...	...	...	...
b. Other grains	...	...	...	...	...	...	...	...	...	...	...	...	...	...
c. Dhall	2	1.25	2.50	1.68	...	...	1	0.50	1	2.00	...	...	...	...
2. *Vegetables*—														
a. Potatoes	1	2.00	2.00	1.37	...	...	...	...	1	2.00	...	...	...	...
b. Tapioca	...	...	...	...	...	...	...	...	...	...	...	...	...	...
c. Onions	2	0.56	1.12	0.77	...	...	1	0.37	1	0.75	...	...	...	...
d. Coconut	2	0.88	1.75	1.20	...	...	1	0.25	1	1.50	...	...	...	...
e. Others	2	2.75	5.50	3.78	...	...	1	1.50	1	4.00	...	...	...	...

TABLE No. XXX *(Contd.)*

Average monthly expenditure per household by income groups and occupations

Items of Expenditure	All households			Percentage of expenditure on Food and miscellaneous items	Name of households with a monthly income of									
					Less than Rs. 25		Rs. 26 to 50		Rs. 51 to 75		Rs. 76 to 100		Rs. 101 & over	
	No. of households	Expenditure per household	Total		No. of households	Average expenditure	No. of households	Average expenditure	No. of households	Average expenditure	No. of households	Average expenditure	No. of households	Average expenditure
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Occupation—VETTIYAN—***(Concld.)***														
A, FOOD—		Rs.nP.	Rs.nP.			Rs.nP.		Rs.nP.		Rs.nP.		Rs.nP.		Rs.nP.
3. *Non-vegetarian*—														
a. Meat	2	3.50	7.00	4.81	...	...	1	2.00	1	5.00	...	...	...	...
b. Fish	...	...	...	...	...	...	...	...	...	...	...	...	...	...
c. Egg	...	...	...	...	...	...	...	...	...	...	...	...	...	...
4. *Milk*	...	...	...	...	...	...	...	...	...	...	...	...	...	...
5. *Ghees and oils*—														
a. Ghee	...	...	...	...	...	...	...	...	...	...	...	...	...	...
b. Oils	2	1.94	3.87	2.65	...	...	1	1.62	1	2.25	...	...	...	...
6. *Condiments*—														
a. Chillies	2	1.00	2.00	1.37	...	...	1	0.75	1	1.25	...	...	...	...
b. Tamarind	2	0.56	1.12	0.77	...	...	1	0.37	1	0.75	...	...	...	...
c. Others	2	1.63	3.25	2.23	...	...	1	1.00	1	2.25	...	...	...	...
7. *Sugar*—														
a. Sugar	...	...	...	...	...	...	...	...	...	...	...	...	...	...
b. Jaggery	1	0.75	0.75	0.51	...	...	...	...	1	0.75	...	...	...	...
8. *Coffee and Tea*—														
a. Coffee	...	...	...	...	...	...	...	...	...	...	...	...	...	...
b. Tea	2	1.75	3.50	2.40	...	...	1	1.50	1	2.00	...	...	...	...
9. *Liquor*	...	...	...	...	...	...	...	...	...	...	...	...	...	...
10. *Tobacco*														
a. Smoking	1	1.50	1.50	1.03	...	...	1	1.50	...	...	...	...	...	...
b. Chewing	1	2.00	2.00	1.37	...	...	...	...	1	2.00	...	...	...	...
11. *Other refreshments*—	2	1.50	3.00	2.06	...	...	1	1.00	1	2.00	...	...	...	...
B. Education	...	...	...	...	...	...	...	...	...	...	...	...	...	...
C. Clothing	2	6.25	12.50	8.59	...	...	1	4.17	1	8.33	...	...	...	...
D. Fuel	...	...	...	...	...	...	...	...	...	...	...	...	...	...

E. Miscellaneous—														
1. Dhobi	2	1.08	2.16	1.49	...	...	1	0.83	1	1.33	...	...	...	...
2. Barber	2	0.92	1.83	1.26	...	...	1	0.50	1	1.33	...	...	...	...
3. Travelling	2	2.50	1.00	0.69	...	...	1	0.83	1	4.17	...	...	...	...
4. Medical expenditure	...	...	...	...	...	...	...	...	...	...	...	...	...	...
5. Religious observances	...	...	...	...	...	...	...	...	...	...	...	...	...	...
6. Amusements	2	0.88	1.76	1.21	...	...	1	0.43	1	1.33	...	...	...	...
7. Provident fund and savings	...	...	...	...	...	...	...	...	...	...	...	...	...	...
8. Payment of debts	2	2.00	4.00	2.74	...	...	1	2.00	1	2.00	...	...	...	...
9. Remittances	...	...	...	...	...	...	...	...	...	...	...	...	...	...
F. Others	2	0.83	1.66	1.14	...	...	1	0.83	1	0.83	...	...	...	...

Occupation—Dhobi—

A. FOOD

1. *Cereals and pulses*—														
a. Rice	1	2.00	2.00	27.18	1	2.00	...	...	...	...	...	...	...	...
b. Other grains	...	...	...	...	...	...	...	...	...	...	...	...	...	...
c. Dhall	...	...	...	...	...	...	...	...	...	...	...	...	...	...
2. *Vegetables*—														
a. Potatoes	...	...	...	...	...	...	...	...	...	...	...	...	...	...
b. Tapioca	...	...	...	...	...	...	...	...	...	...	...	...	...	...
c. Onions	1	0.12	0.12	1.63	1	0.12	...	...	...	...	...	...	...	...
d. Coconut	1	0.19	0.19	2.59	1	0.19	...	...	...	...	...	...	...	...
e. Others	1	0.25	0.25	3.41	1	0.25	...	...	...	...	...	...	...	...
3. *Non-vegetarian*—														
a. Meat	1	1.00	1.00	13.53	1	1.00	...	...	...	...	...	...	...	...
b. Fish	...	...	...	...	...	...	...	...	...	...	...	...	...	...
c. Egg	...	...	...	...	...	...	...	...	...	...	...	...	...	...
4. *Milk*	...	...	...	...	...	...	...	...	...	...	...	...	...	...
5. *Ghees and Oils*—														
a. Ghee	...	...	...	...	...	...	...	...	...	...	...	...	...	...
b. Oils	1	0.25	0.25	3.40	1	0.25	...	...	...	...	...	...	...	...
6. *Condiments*—														
a. Chillies	1	0.12	0.12	1.63	1	0.12	...	...	...	...	...	...	...	...
b. Tamarind	...	...	...	...	...	...	...	...	...	...	...	...	...	...
c. Others	1	0.25	0.25	3.40	1	0.25	...	...	...	...	...	...	...	...

TABLE No. XXX (Contd.)

Average monthly expenditure per household by income groups and occupations

Items of Expenditure	All households			Percentage of expenditure on Food and miscellaneous items	Name of households with a monthly income of									
					Less than Rs. 25		Rs. 26 to 50		Rs. 51 to 75		Rs. 76 to 100		Rs. 101 & over	
	No. of households	Expenditure per household	Total		No. of households	Average expenditure	No. of households	Average expenditure	No. of households	Average expenditure	No. of households	Average expenditure	No. of households	Average expenditure
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Occupation—DHOBI—(*Concld.*)														
A, FOOD—		Rs.nP.	Rs.nP.			Rs.nP.		Rs.nP.		Rs.nP.		Rs.nP.		Rs.nP.
7. *Sugar*—														
a. Sugar	...	...	...	...	...	...	...	...	...	...	...	...	...	...
b. Jaggery	...	...	...	...	...	...	...	...	...	...	...	...	...	...
8. *Coffee and Tea*—														
a. Coffee	...	...	...	...	...	...	...	...	...	...	...	...	...	...
b. Tea	...	...	...	...	...	...	...	...	...	...	...	...	...	...
9. *Liquor*	...	...	...	...	...	...	...	...	...	...	...	...	...	...
10. *Tobacco*—														
a. Smoking	...	...	...	...	...	...	...	...	...	...	...	...	...	...
b. Chewing	...	...	...	...	...	...	...	...	...	...	...	...	...	...
11. *Other refreshments*—	...	...	...	...	...	...	...	...	...	...	...	...	...	...
B. Education	...	...	...	...	...	...	...	...	...	...	...	...	...	...
C. Clothing	1	1.33	1.33	18.36	1	1.33	...	...	...	...	...	...	...	...
D. Fuel	...	...	...	...	...	...	...	...	...	...	...	...	...	...
E. Miscellaneous—														
1. Dhobi	...	...	...	...	...	...	...	...	...	...	...	...	...	...
2. Barber	...	...	...	...	...	...	...	...	...	...	...	...	...	...
3. Travelling	1	1.66	1.66	22.55	1	1.66	...	...	...	...	...	...	...	...
4. Medical expenditure	...	...	...	...	...	...	...	...	...	...	...	...	...	...
5. Religious observances	...	...	...	...	...	...	...	...	...	...	...	...	...	...
6. Amusements	...	...	...	...	...	...	...	...	...	...	...	...	...	...
7. Provident fund and savings	...	...	...	...	...	...	...	...	...	...	...	...	...	...

8. Payment of debts	...	...	...	...	...	...	...	...	...	...	...	...	...	...
9. Remittances	...	...	...	...	...	...	...	...	...	...	...	...	...	...
F. Others	1	0.17	0.17	2.32	1	0.17	...	...	...	...	...	...	...	...
Occupation—WATCHMAN—														
A. FOOD														
1. *Cereals and pulses—*														
a. Rice	1	22.50	22.50	47.84	...	...	1	22.50	...	...	...	...	...	...
b. Other grains	...	...	...	...	...	...	...	...	...	...	...	...	...	...
c. Dhall	1	1.00	1.00	2.13	...	...	1	1.00	...	...	...	...	...	...
2. *Vegetables—*														
a. Potatoes	1	0.75	0.75	1.59	...	...	1	0.75	...	...	...	...	...	...
b. Tapioca	...	...	...	...	...	...	...	...	...	...	...	...	...	...
c. Onions	1	0.37	0.37	0.79	...	...	1	0.37	...	...	...	...	...	...
d. Coconut	1	0.25	0.25	0.53	...	...	1	0.25	...	...	...	...	...	...
e. Others	1	1.25	1.25	2.66	...	...	1	1.25	...	...	...	...	...	...
3. *Non-vegetarian—*														
a. Meat	1	2.00	2.00	4.25	...	...	1	2.00	...	...	...	...	...	...
b. Fish	...	...	...	...	...	...	...	...	...	...	...	...	...	...
c. Egg	...	...	...	...	...	...	...	...	...	...	...	...	...	...
4. *Milk*	...	...	...	...	...	...	...	...	...	...	...	...	...	...
5. *Ghees and Oils—*														
a. Ghee	...	...	...	...	...	...	...	...	...	...	...	...	...	...
b. Oils	1	1.50	1.50	3.19	...	...	1	1.50	...	...	...	...	...	...
6. *Condiments—*														
a. Chillies	1	0.75	0.75	1.59	...	...	1	0.75	...	...	...	...	...	...
b. Tamarind	...	...	...	...	...	...	...	...	...	...	...	...	...	...
c. Others	1	0.75	0.75	1.59	...	...	1	0.75	...	...	...	...	...	...
7. *Sugar—*														
a. Sugar	...	...	...	...	...	...	...	...	...	...	...	...	...	...
b. Jaggery	...	...	...	...	...	...	...	...	...	...	...	...	...	...
8. *Coffee and Tea—*														
a. Coffee	...	...	...	...	...	...	...	...	...	...	...	...	...	...
b. Tea	1	4.00	4.00	8.50	...	...	1	4.00	...	...	...	...	...	...

TABLE No. XXX (*Contd.*)

Average monthly expenditure per household by income groups and occupations

Items of Expenditure	All households: No. of households	All households: Expenditure per household	All households: Total	Percentage of expenditure on Food and miscellaneous items	Less than Rs. 25: No. of households	Less than Rs. 25: Average expenditure	Rs. 26 to 50: No. of households	Rs. 26 to 50: Average expenditure	Rs. 51 to 75: No. of households	Rs. 51 to 75: Average expenditure	Rs. 76 to 100: No. of households	Rs. 76 to 100: Average expenditure	Rs. 101 & over: No. of households	Rs. 101 & over: Average expenditure
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Occupation—WATCHMAN—(*Concld.*)														
		Rs.nP.	Rs.nP.			Rs.nP.		Rs.nP.		Rs.nP.		Rs.nP.		Rs.nP.
9. *Liquor*	...	...	...	...	...	...	...	...	...	...	...	...	...	...
10. *Tobacco*—														
a. Smoking	1	1.50	1.50	3·19	...	...	1	1.50	...	...	...	...	...	...
b. Chewing	...	...	...	...	...	...	...	...	...	...	...	...	...	...
11. *Other refreshments*	1	1.00	1.00	2.13	...	...	1	1.00	...	...	...	...	...	...
B. Education	...	...	...	...	...	...	...	...	...	...	...	...	...	...
C. Clothing	1	4.17	4.17	8.86	...	...	1	4.17	...	...	...	...	...	...
D. Fuel	...	...	...	...	...	...	...	...	...	...	...	...	...	...
E. Miscellaneous—														
1. Dhobi	1	0.50	0.50	1.06	...	...	1	0.50	...	...	...	...	...	...
2. Barber	1	0.43	0.43	0.91	...	...	1	0.43	...	...	...	...	...	...
3. Travelling	1	1.33	1.33	2.83	...	...	1	1.33	...	...	...	...	...	...
4. Medical expenditure	...	...	...	...	...	...	...	...	...	...	...	...	...	...
5. Religious observances	...	...	...	...	...	...	...	...	...	...	...	...	...	...
6. Amusements	1	1.66	1.66	3.53	...	...	1	1.66	...	...	...	...	...	...
7. Provident fund and savings	...	...	...	...	...	...	...	...	...	...	...	...	...	...
8. Payment of debts	...	...	...	...	...	...	...	...	...	...	...	...	...	...
9. Remittances	...	...	...	...	...	...	...	...	...	...	...	...	...	...
F. Others	1	1.33	1.33	2.83	...	...	1	1.33	...	...	...	...	...	...

Occupation—MASON—

A. FOOD—														
1. *Cereals and pulses*—														
a. Rice	1	20.00	20.00	42.58	...	...	1	20.00	...	...	...	...	...	...
b. Other grains	...	...	...	...	...	...	...	...	...	...	...	...	...	...
c. Dhall	1	2.00	2.00	4.25	...	...	1	2.00	...	...	...	...	...	...
2. *Vegetables*—														
a. Potatoes	1	1.00	1.00	2.13	...	...	1	1.00	...	...	...	...	...	...
b. Tapioca	...	...	...	...	...	...	...	...	...	...	...	...	...	...
c. Onions	1	0.60	0.60	1.28	...	...	1	0.60	...	...	...	...	...	...
d. Coconut	1	0.50	0.50	1.06	...	...	1	0.50	...	...	...	...	...	...
e. Others	1	1.50	1.50	3.19	...	...	1	1.50	...	...	...	...	...	...
3. *Non-vegetarian*—														
a. Meat	1	1.50	1.50	3.19	...	...	1	1.50	...	...	...	...	...	...
b. Fish	...	...	...	...	...	...	...	...	...	...	...	...	...	...
c. Egg	...	...	...	...	...	...	...	...	...	...	...	...	...	...
4. *Milk*	...	...	...	...	...	...	...	...	...	...	...	...	...	...
5. *Ghees and Oils*—														
a. Ghee	...	...	...	...	...	...	...	...	...	...	...	...	...	...
b. Oils	1	2.00	2.00	4.25	...	...	1	2.00	...	...	...	...	...	...
6. *Condiments*—														
a. Chillies	1	0.50	0.50	1.06	...	...	1	0.50	...	...	...	...	...	...
b. Tamarind	1	0.25	0.25	0.53	...	...	1	0.25	...	...	...	...	...	...
c. Others	1	2.00	2.00	4.25	...	...	1	2.00	...	...	...	...	...	...
7. *Sugar*—														
a. Sugar	...	...	...	...	...	...	...	...	...	...	...	...	...	...
b. Jaggery	...	...	...	...	...	...	...	...	...	...	...	...	...	...
8. *Coffee and Tea*—														
a. Coffee	1	4.00	4.00	8.51	...	...	1	4.00	...	...	...	...	...	...
b. Tea	...	...	...	...	...	...	...	...	...	...	...	...	...	...
9. *Liquor*	...	...	...	...	...	...	...	...	...	...	...	...	...	...
10. *Tobacco*—														
a. Smoking	1	0.90	0.90	1.91	...	...	1	0.90	...	...	...	...	...	...
b. Chewing	...	...	...	...	...	...	...	...	...	...	...	...	...	...
11. *Other refreshments*	1	2.00	2.00	4.25	...	...	1	2.00	...	...	...	...	...	...
B. Education	...	...	...	...	...	...	...	...	...	...	...	...	...	...
C. Clothing	1	2.00	2.00	4.25	...	...	1	2.00	...	...	...	...	...	...
D. Fuel	...	...	...	...	...	...	...	...	...	...	...	...	...	...

TABLE No. XXX (*Contd.*)

Average monthly expenditure per household by income groups and occupations

Items of Expenditure	All households: No. of households	All households: Expenditure per household	All households: Total	Percentage of expenditure on Food and miscellaneous items	Less than Rs. 25: No. of households	Less than Rs. 25: Average expenditure	Rs. 26 to 50: No. of households	Rs. 26 to 50: Average expenditure	Rs. 51 to 75: No. of households	Rs. 51 to 75: Average expenditure	Rs. 76 to 100: No. of households	Rs. 76 to 100: Average expenditure	Rs. 101 & over: No. of households	Rs. 101 & over: Average expenditure
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Occupation—Mason—(*Concld.*)														
		Rs.nP.	Rs.nP.			Rs.nP.		Rs.nP.		Rs.nP.		Rs.nP.		Rs.nP.
E. Miscellaneous—														
1. Dhobi	1	1.00	1.00	2.13	...	...	1	1.00	...	...	...	...	...	...
2. Barber	1	0.66	0.66	1.40	...	...	1	0.66	...	...	...	...	...	...
3. Travelling	1	4.17	4.17	8.87	...	...	1	4.17	...	...	...	...	...	...
4. Medical expenditure	...	...	...	...	...	...	...	...	...	...	...	...	...	...
5. Religious observances	...	...	...	...	...	...	...	...	...	...	...	...	...	...
6. Amusements	...	...	...	...	...	...	...	...	...	...	...	...	...	...
7. Provident fund and savings	...	...	...	...	...	...	...	...	...	...	...	...	...	...
8. Payment of debts	...	...	...	...	...	...	...	...	...	...	...	...	...	...
9. Remittances	...	...	...	...	...	...	...	...	...	...	...	...	...	...
F. Others	1	0.43	0.43	0.91	...	...	1	0.43	...	...	...	...	...	...
Occupation—Power house worker—														
A. FOOD														
1. *Cereals & pulses—*														
a. Rice	1	22.50	22.50	26.68	...	...	...	...	...	...	1	22.50	...	...
b. Other grains	...	...	...	...	...	...	...	...	...	...	...	...	...	...
c. Dhall	1	2.00	2.00	2.37	...	...	...	...	...	...	1	2.00	...	...
2. *Vegetables—*														
a. Potatoes	1	2.00	2.00	2.37	...	...	...	...	...	...	1	2.00	...	...
b. Tapioca	...	...	...	...	...	...	...	...	...	...	...	...	...	...
c. Onions	1	0.25	0.25	0.30	...	...	...	...	...	...	1	0.25	...	...
d. Coconut	1	0.75	0.75	0.89	...	...	...	...	...	...	1	0.75	...	...
e. Others	1	3.00	3.00	3.56	...	...	...	...	...	...	1	3.00	...	...

3. *Non-vegetarian*—														
a. Meat	1	6.00	6.00	7.12	...	...	...	...	...	...	1	6.00	...	...
b. Fish	1	0.75	0.75	0.89	...	...	...	...	...	...	1	0.75	...	...
c. Egg	...	...	...	...	...	...	...	...	...	...	...	...	...	...
4. *Milk*	...	...	...	...	...	...	...	...	...	...	...	...	...	...
5. *Ghees & Oils*—														
a. Ghee	...	...	...	...	...	...	...	...	...	...	...	...	...	...
b. Oils	1	4.00	4.00	4.74	...	...	...	...	...	...	1	4.00	...	...
6. *Condiments*—														
a. Chillies	1	0.75	0.75	0.89	...	...	...	...	...	...	1	0.75	...	...
b. Tamarind	1	0.37	0.37	0.44	...	...	...	...	...	...	1	0.37	...	...
c. Others	1	1.50	1.50	1.75	...	...	...	...	...	...	1	1.50	...	...
7. *Sugar*—														
a. Sugar	1	0.25	0.25	0.30	...	...	...	...	...	...	1	0.25	...	...
b. Jaggery	1	0.75	0.75	0.89	...	...	...	...	...	...	1	0.75	...	...
8. *Coffee & Tea*—														
a. Coffee	...	...	...	...	...	...	...	...	...	...	...	...	...	...
b. Tea	1	0.87	0.87	1.03	...	...	...	...	...	...	1	0.87	...	...
9. *Liquor*	...	...	...	...	...	...	...	...	...	...	...	...	...	...
10. *Tobacco*—														
a. Smoking	...	...	...	...	...	...	...	...	...	...	...	...	...	...
b. Chewing	...	...	...	...	...	...	...	...	...	...	...	...	...	...
11. *Other refreshments*—	1	5.00	5.00	5.93	...	...	...	...	...	...	1	5.00	...	...
B. Education	...	...	...	...	...	...	...	...	...	...	...	...	...	...
C. Clothing	1	8.33	8.33	9.88	...	...	...	...	...	...	1	8.33	...	...
D. Fuel	1	2.00	2.00	2.37	...	...	...	...	...	...	1	2.00	...	...
E. Miscellaneous—														
1. Dhobi	1	1.33	1.33	1.58	...	...	...	...	...	...	1	1.33	...	...
2. Barber	1	0.83	0.83	0.98	...	...	...	...	...	...	1	0.83	...	...
3. Travelling	1	2.50	2.50	2.97	...	...	...	...	...	...	1	2.50	...	...
4. Medical expenditure	...	...	...	...	...	...	...	...	...	...	...	...	...	...
5. Religious observances	...	...	...	...	...	...	...	...	...	...	...	...	...	...
6. Amusements	1	0.83	0.83	0.98	...	...	...	...	...	...	1	0.83	...	...
7. Provident fund and savings	1	5.25	5.25	6.23	...	...	...	...	...	...	1	5.25	...	...
8. Payment of debts	1	8.33	8.33	9.88	...	...	...	...	...	...	1	8.33	...	...
9. Remittances	...	...	...	...	...	...	...	...	...	...	...	...	...	...
F. Others	1	4.17	4.17	4.95	...	...	...	...	...	...	1	4,17		...

TABLE No. XXX (*Contd.*)

Average monthly expenditure per household by income groups and occupations

Items of Expenditure	All households: No. of households	All households: Expenditure per household	All households: Total	Percentage of expenditure on Food and miscellaneous items	Less than Rs. 25: No. of households	Less than Rs. 25: Average expenditure	Rs. 26 to 50: No. of households	Rs. 26 to 50: Average expenditure	Rs. 51 to 75: No. of households	Rs. 51 to 75: Average expenditure	Rs. 76 to 100: No. of households	Rs. 76 to 100: Average expenditure	Rs. 101 & over: No. of households	Rs. 101 & over: Average expenditure
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Occupation—WORKING IN CYCLE SHOP—														
A. FOOD		Rs.nP.	Rs.nP.			Rs.nP.		Rs.nP.		Rs.nP.		Rs.nP.		Rs.nP.
1. *Cereals and pulses*—														
a. Rice	1	25.00	25.00	35.72	...	...	...	...	1	25.00	...	...	...	...
b. Other grains	1	1.50	1.50	2.14	...	...	...	...	1	1.50	...	...	...	...
c. Dhall	...	...	...	...	...	...	...	...	...	...	...	...	...	...
2. *Vegetables*—														
a. Potatoes	...	...	...	...	...	...	...	...	...	...	...	...	...	...
b. Tapioca	...	...	...	...	...	...	...	...	...	...	...	...	...	...
c. Onions	1	0.25	0.25	0.36	...	...	...	...	1	0.25	...	...	...	...
d. Coconut	1	1.50	1.50	2.14	...	...	...	...	1	1.50	...	...	...	...
e. Others	1	2.00	2.00	2.85	...	...	...	...	1	2.00	...	...	...	...
3. *Non-vegetarian*—														
a. Meat	1	4.00	4.00	5.71	...	...	...	...	1	4.00	...	...	...	...
b. Fish	1	0.50	0.50	0.71	...	...	...	...	1	0.50	...	...	...	...
c. Egg	...	...	...	...	...	...	...	...	...	...	...	...	...	...
4. *Milk*	1	0.25	0.25	0.36	...	...	...	...	1	0.25	...	...	...	...
5. *Ghees and Oils*—														
a. Ghee	...	...	...	...	...	...	...	...	...	...	...	...	...	...
b. Oils	1	4.00	4.00	5.71	...	...	...	...	1	4.00	...	...	...	...
6. *Condiments*—														
a. Chillies	1	1.50	1.50	2.14	...	...	...	...	1	1.50	...	...	...	...
b. Tamarind	...	...	...	...	...	...	...	...	...	...	...	...	...	...
c. Others	1	1.25	1.25	1.78	...	...	...	...	1	1.25	...	...	...	...
7. *Sugar*—														
a. Sugar	...	...	...	...	...	...	...	...	...	...	...	...	...	...
b. Jaggery	...	...	...	...	...	...	...	...	...	...	...	...	...	...

8. Coffee/Tea—														
a. Coffee	1	3.00	3.00	4.28	...	...	...	...	1	3.00	...	...	...	...
b. Tea	1	0.40	0.40	0.57	...	...	...	...	1	0.40	...	...	...	...
9. *Liquor*	...	...	...	...	...	...	...	...	...	...	...	...	...	...
10. *Tobacco*—														
a. Smoking	1	3.75	3.75	5.35	...	...	...	...	1	3.75	...	...	...	...
b. Chewing	1	1.00	1.00	1.43	...	...	...	...	1	1.00	...	...	...	...
11. *Other refreshments*—	1	2.00	2.00	2.85	...	...	...	...	1	2.00	...	...	...	...
B. Education	...	...	...	...	...	...	...	...	...	...	...	...	...	...
C. Clothing	1	4.17	4.17	5.95	...	...	...	...	1	4.17	...	...	...	...
D. Fuel	...	...	...	...	...	...	...	...	...	...	...	...	...	...
E. Miscellaneous—														
1. Dhobi	1	1.00	1.00	1.43	...	...	...	...	1	1.00	...	...	...	...
2. Barber	1	0.83	0.83	1.18	...	...	...	...	1	0.83	...	...	...	...
3. Travelling	1	1.33	1.33	1.90	...	...	...	...	1	1.33	...	...	...	...
4. Medical expenditure	...	...	...	...	...	...	...	...	...	...	...	...	...	...
5. Religious observances	...	...	...	...	...	...	...	...	...	...	...	...	...	...
6. Amusements	1	0.83	0.83	1.18	...	...	...	...	1	0.83	...	...	...	...
7. Provident fund and savings	...	...	...	...	...	...	...	...	...	...	...	...	...	...
8. Payment of debts	1	8.33	8.33	11.89	...	...	...	...	1	8.33	...	...	...	...
9. Remittances	...	...	...	...	...	...	...	...	...	...	...	...	...	...
F. Others	1	1.66	1.66	2.37	...	...	...	...	1	1.66	...	...	...	...

Occupation—BLACKSMITHY—

A. FOOD—

1. *Cereals and pulses*—														
a. Rice	1	30.00	30.00	55.35	...	...	1	30.00	...	...	...	...	...	...
b. Other grains	1	1.00	1.00	1.85	...	...	1	1.00	...	...	...	...	...	...
c. Dhall	1	0.25	0.25	0.46	...	...	1	0.25	...	...	...	...	...	...
2. *Vegetables*—														
a. Potatoes	1	0.25	0.25	0.46	...	...	1	0.25	...	...	...	...	...	...
b. Tapioca	...	...	...	...	...	...	...	...	...	...	...	...	...	...
c. Onions	1	0.25	0.25	0.46	...	...	1	0.25	...	...	...	...	...	...
d. Coconut	1	0.25	0.25	0.46	...	...	1	0.25	...	...	...	...	...	...
e. Others	1	2.00	2.00	3.69	...	...	1	2.00	...	...	...	...	...	...

TABLE No. XXX (*Contd.*)

Average monthly expenditure per household by income groups and occupations

Items of Expenditure	All households: No. of households	All households: Expenditure per household	All households: Total	Percentage of expenditure on Food and miscellaneous items	Less than Rs. 25: No. of households	Less than Rs. 25: Average expenditure	Rs. 26 to 50: No. of households	Rs. 26 to 50: Average expenditure	Rs. 51 to 75: No. of households	Rs. 51 to 75: Average expenditure	Rs. 76 to 100: No. of households	Rs. 76 to 100: Average expenditure	Rs. 101 & over: No. of households	Rs. 101 & over: Average expenditure
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Occupation—BLACKSMITHY—(*Concld.*)														
A, FOOD—		Rs.nP.	Rs.nP.			Rs.nP.		Rs.nP.		Rs.nP.		Rs.nP.		Rs.nP.
3. *Non-vegetarian*—														
a. Meat	1	2.00	2.00	3.69	...	...	1	2.00	...	...	...	...	...	...
b. Fish	...	...	...	...	...	...	...	...	...	...	...	...	...	...
c. Egg	...	...	...	...	...	...	...	...	...	...	...	...	...	...
4. *Milk*	...	...	...	...	...	...	...	...	...	...	...	...	...	...
5. *Ghees and Oils*—														
a. Ghee	...	...	...	...	...	...	...	...	...	...	...	...	...	...
b. Oils	1	1.60	1.60	2.95	...	...	1	1.60	...	...	...	...	...	...
6. *Condiments*—														
a. Chillies	1	1.25	1.25	2.31	...	...	1	1.25	...	...	...	...	...	...
b. Tamarind	1	2.00	2.00	3.69	...	...	1	2.00	...	...	...	...	...	...
c. Others	...	...	...	...	...	...	...	...	...	...	...	...	...	...
7. *Sugar*—														
a. Sugar	...	...	...	...	...	...	...	...	...	...	...	...	...	...
b. Jaggery	...	...	...	...	...	...	...	...	...	...	...	...	...	...
8. *Coffee and Tea*—														
a. Coffee	...	...	...	...	...	...	...	...	...	...	...	...	...	...
b. Tea	1	1.50	1.50	2.77	...	...	1	1.50	...	...	...	...	...	...
9. *Liquor*	...	...	...	...	...	...	...	...	...	...	...	...	...	...
10. *Tobacco*—														
a. Smoking	...	...	...	...	...	...	...	...	...	...	...	...	...	...
b. Chewing	...	...	...	...	...	...	...	...	...	...	...	...	...	...
11. *Other refreshments*	1	1.00	1.00	1.85	...	...	1	1.00	...	...	...	...	...	...
B. Education	...	...	...	...	...	...	...	...	...	...	...	...	...	...
C. Clothing	1	4.17	4.17	7.69	...	...	1	4.17	...	...	...	...	...	...
D. Fuel	...	...	...	...	...	...	...	...	...	...	...	...	...	...

E. Miscellaneous—														
1. Dhobi	1	0.66	0.66	1.22	...	...	1	0.66	...	...	...	...	...	...
2. Barber	1	0.83	0.83	1.53	...	...	1	0.83	...	...	...	...	...	...
3. Travelling	1	0.83	0.83	1.53	...	...	1	0.83	...	...	...	...	...	...
4. Medical expenditure	...	...	...	...	...	...	...	...	...	...	...	...	...	...
5. Religious observances	...	...	...	...	...	...	...	...	...	...	...	...	...	...
6. Amusements	1	0.19	0.19	0.35	...	...	1	0.19	...	...	...	...	...	...
7. Provident fund and savings	...	...	...	...	...	...	...	...	...	...	...	...	...	...
8. Payment of debts	1	4.17	4 17	7.69	...	...	1	4.17	...	...	...	...	...	...
9. Remittances	...	...	...	...	...	...	...	...	...	...	...	...	...	...
F. Others	...	...	...	...	...	...	...	...	...	...	...	...	...	...

Occupation—WORKING IN GOVERNMENT WORKSHOP (COTTON FACTORY)—

A. FOOD

1. *Cereals and pulses—*														
a. Rice	1	30.00	30.00	52.02	...	...	1	30.00	...	...	...	...	...	...
b. Other grains	...	...	...	...	...	...	...	...	...	...	...	...	...	...
c. Dhall	1	0.50	0.50	0.87	...	...	1	0.50	...	...	...	...	...	...
2. *Vegetables—*														
a. Potatoes	...	...	...	...	...	...	...	...	...	...	...	...	...	...
b. Tapioca	...	...	...	...	...	...	...	...	...	...	...	...	...	...
c. Onions	1	0.37	0.37	0.64	...	...	1	0.37	...	...	...	...	...	...
d. Coconut	1	0.50	0.50	0.87	...	...	1	0.50	...	...	...	...	...	...
e. Others	1	1.50	1.50	2.60	...	...	1	1.50	...	...	...	...	...	...
3. *Non-vegetarian—*														
a. Meat	1	1.50	1.50	2.60	...	...	1	1.50	...	...	...	...	...	...
b. Fish	...	...	...	...	...	...	...	...	...	...	...	...	...	...
c. Egg	...	...	...	...	...	...	...	...	...	...	...	...	...	...
4. *Milk*	...	...	...	...	...	...	...	...	...	...	...	...	...	...
5. *Ghees and Oils—*														
a. Ghee	...	...	...	...	...	...	...	...	...	...	...	...	...	...
b. Oils	1	1.62	1.62	2.81	...	...	1	1.62	...	...	...	...	...	...
6. *Condiments—*														
a. Chillies	1	0.50	0.50	0.87	...	...	1	0.50	...	...	...	...	...	...
b. Tamarind	1	0.37	0.37	0.64	...	...	1	0.37	...	...	...	...	...	...
c. Others	1	1.00	1.00	1.73	...	...	1	1.00	...	...	...	...	...	...
7. *Sugar—*														
a. Sugar	...	...	...	...	...	...	...	...	...	...	...	...	...	...
b. Jaggery	...	...	...	...	...	...	...	...	...	...	...	...	...	...

TABLE No. XXX (*Contd.*)

Average monthly expenditure per household by income groups and occupations

Items of Expenditure	All households: No. of households	All households: Expenditure per household	All households: Total	Percentage of expenditure on Food and miscellaneous items	Less than Rs. 25: No. of households	Less than Rs. 25: Average expenditure	Rs. 26 to 50: No. of households	Rs. 26 to 50: Average expenditure	Rs. 51 to 75: No. of households	Rs. 51 to 75: Average expenditure	Rs. 76 to 100: No. of households	Rs. 76 to 100: Average expenditure	Rs. 101 & over: No. of households	Rs. 101 & over: Average expenditure
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Occupation—WORKING IN GOVERNMENT WORKSHOP (COTTON FACTORY)—(*Concld.*)														
A. FOOD		Rs.nP.	Rs.nP.			Rs.nP.		Rs.nP.		Rs.nP.		Rs.nP.		Rs.nP.
8. *Coffee and Tea*—														
a. Coffee	...	...	...	...	...	...	...	...	...	...	...	...	...	...
b. Tea	1	3.00	3.00	5.20	...	...	1	3.00	...	...	...	...	...	...
9. *Liquor*	...	...	...	...	...	...	...	...	...	...	...	...	...	...
10. *Tobacco*—														
a. Smoking	1	2.00	2.00	3.47	...	...	1	2.00	...	...	...	...	...	...
b. Chewing	...	...	...	...	...	...	...	...	...	...	...	...	...	...
11. *Other refreshments*—	...	...	...	...	...	...	...	...	...	...	...	...	...	...
B. Education	...	...	...	...	...	...	...	...	...	...	...	...	...	...
C. Clothing	1	6.33	6.33	10.89	...	...	1	6.33	...	...	...	...	...	...
D. Fuel	...	...	...	...	...	...	...	...	...	...	...	...	...	...
E. Miscellaneous—														
1. Dhobi	1	1.33	1.33	2.31	...	...	1	1.33	...	...	...	...	...	...
2. Barber	1	0.83	0.83	1.44	...	...	1	0.83	...	...	...	...	...	...
3. Travelling	1	1.66	1.66	2.88	...	...	1	1.66	...	...	...	...	...	...
4. Medical expenditure	...	...	...	...	...	...	...	...	...	...	...	...	...	...
5. Religious observances	...	...	...	...	...	...	...	...	...	...	...	...	...	...
6. Amusements	1	0.83	0.83	1.44	...	...	1	0.83	...	...	...	...	...	...
7. Provident fund and savings	...	...	...	...	...	...	...	...	...	...	...	...	...	...
8. Payment of debts	1	2.50	2.50	4.34	...	...	1	2.50	...	...	...	...	...	...
9. Remittances	...	...	...	...	...	...	...	...	...	...	...	...	...	...
F. Others	1	1.33	1.33	2.31	...	...	1	1.33	...	...	...	...	...	...

Occupation—Religious Worker—

A. FOOD

1. *Cereals and pulses*—														
a. Rice	1	45.00	45.00	48.49	...	...	...	...	1	45.00	...	...	...	...
b. Other grains	...	...	...	...	...	...	...	...	...	...	...	...	...	...
c. Dhall	1	1.00	1.00	1.08	...	...	...	...	1	1.00	...	...	...	...
2. *Vegetables*—														
a. Potatoes	1	1.00	1.00	1.08	...	...	...	...	1	1.00	...	...	...	...
b. Tapioca	...	...	...	...	...	...	...	...	...	...	...	...	...	...
c. Onions	1	0.25	0.25	0.27	...	...	...	...	1	0.25	...	...	...	...
d. Coconut	1	0.75	0.75	0.81	...	...	...	...	1	0.75	...	...	...	...
e. Others	1	2.50	2.50	2.69	...	...	...	...	1	2.50	...		...	...
3. *Non-vegetarian*—														
a. Meat	1	3.00	3.00	3.23	...	...	...	...	1	3.00	...	...	...	...
b. Fish	1	0.50	0.50	0.54	...	...	...	...	1	0.50	...	...	...	...
c. Egg	...	...	...	...	...	...	...	...	...	...	...	...	...	...
4. *Milk*	1	2.00	2.00	2.15	...	...	...	...	1	2.00	...	...	...	...
5. *Ghees and oils*—														
a. Ghee	...	...	...	...	...	...	...	...	...	...	...	...	...	...
b. Oils	1	2.25	2.25	2.42	...	...	...	...	1	2.25	...	...	...	...
6. *Condiments*—														
a. Chillies	1	1.25	1.25	1.35	...	...	...	...	1	1.25	...	...	...	...
b. Tamarind	1	0.37	0.37	0.39	...	...	...	...	1	0.37	...	...	...	...
c. Others	1	1.75	1.75	1.89	...	...	...	...	1	1.75	...	...	...	...
7. *Sugar*—														
a. Sugar	...	...	...	...	...	...	...	...	...	...	...	...	...	...
b. Jaggery	1	0.75	0.75	0.81	...	...	...	...	1	0.75	...	...	...	...
8. *Coffee and Tea*—														
a. Coffee	...	...	...	...	...	...	...	...	...	...	...	...	...	...
b. Tea	1	0.87	0.87	0.94	...	...	...	...	1	0.87	...	...	...	...
9. *Liquor*	...	...	...	...	...	...	...	...	...	...	...	...	...	...
10. *Tobacco*														
a. Smoking	...	...	...	...	...	...	...	...	...	...	...	...	...	...
b. Chewing	...	...	...	...	...	...	...	...	...	...	...	...	...	...
11. *Other refreshments*—	1	2.00	2.00	2.15	...	...	...	...	1	2.00	...	...	...	...
B. Education	1	2.08	2.08	2.24	...	...	...	...	1	2.08	...	...	...	...
C. Clothing	1	10.43	10.43	11.24	...	...	...	...	1	10.43	...	...	...	...
D. Fuel	...	...	...	...	...	...	...	...	...	...	...	...	...	...

TABLE No. XXX (Contd.)

Average monthly expenditure per household by income groups and occupations

Items of Expenditure	All households: No. of households	All households: Expenditure per household	All households: Total	Percentage of expenditure on Food and miscellaneous items	Less than Rs. 25: No. of households	Less than Rs. 25: Average expenditure	Rs. 26 to 50: No. of households	Rs. 26 to 50: Average expenditure	Rs. 51 to 75: No. of households	Rs. 51 to 75: Average expenditure	Rs. 76 to 100: No. of households	Rs. 76 to 100: Average expenditure	Rs. 101 & over: No. of households	Rs. 101 & over: Average exendipture
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Occupation—RELIGIOUS WORKER—(Concld.)		Rs.nP.	Rs.nP.			Rs.nP.		Rs.nP.		Rs.nP.		Rs.nP.		Rs.nP.
E. Miscellaneous—														
1. Dhobi	1	1.66	1.66	1.79	...	...	...	...	1	1.66	...	...	...	...
2. Barber	1	1.66	1.66	1.79	...	...	...	...	1	1.66	...	...	...	...
3. Travelling	1	8.33	8.33	8.98	...	...	...	...	1	8.33	...	...	...	...
4. Medical expenditure	...	...	...	...	...	...	...	...	...	...	...	...	...	...
5. Religious observances	...	...	...	...	...	...	...	...	...	...	...	...	...	...
6. Amusements	1	1.33	1.33	1.43	...	...	...	...	1	1.33	...	...	...	...
7. Provident fund and savings	...	...	...	...	...	...	...	...	...	...	...	...	...	...
8. Payment of debts	...	...	...	...	...	...	...	...	...	...	...	...	...	...
9. Remittances	...	...	...	...	...	...	...	...	...	...	...	...	...	...
F. Others	1	2.08	2.08	2.24	...	...	...	...	1	2.08	...	...	...	...
Occupation—CLEANER IN DARGA (MOSQUE)—														
A. FOOD														
1. *Cereals and pulses—*														
a. Rice	1	8.00	8.00	79.92	1	8.00	...	...	...	...	...	...	...	...
b. Other grains	...	...	...	...	...	...	...	...	...	...	...	...	...	...
c. Dhall	1	0.25	0.25	2.50	1	0.25	...	...	...	...	...	...	...	...
2. *Vegetables—*														
a. Potatoes	...	...	...	...	...	...	...	...	...	...	...	...	...	...
b. Tapioca	...	...	...	...	...	...	...	...	...	...	...	...	...	...
c. Onions	1	0.12	0.12	1.19	1	0.12	...	...	...	...	...	...	...	...
d. Coconut	1	0.20	0.20	2.00	1	0.20	...	...	...	...	...	...	...	...
e. Others	...	...	...	...	...	...	...	...	...	...	...	...	...	...

3. *Non-vegetarian*—														
a. Meat	...	...	...	...	...	...	...	...	...	...	...	...	...	...
b. Fish	...	...	...	...	...	...	...	...	...	...	...	...	...	...
c. Egg	...	...	...	...	...	...	...	...	...	...	...	...	...	...
4. *Milk*	...	...	...	...	...	...	...	...	...	...	...	...	...	...
5. *Ghees and Oils*—														
a. Ghee	...	...	...	...	...	...	...	...	...	...	...	...	...	...
b. Oils	1	0.12	0.12	1.19	1	0.12	...	...	...	...	...	...	...	...
6. *Condiments*—														
a. Chillies	1	0.20	0.20	2.00	1	0.20	...	...	...	...	...	...	...	...
b. Tamarind	...	...	...	...	...	...	...	...	...	...	...	...	...	...
c. Others	1	0.50	0.50	5.00	1	0.50	...	...	...	...	...	...	...	...
7. *Sugar*—														
a. Sugar	...	...	...	...	...	...	...	...	...	...	...	...	...	...
b. Jaggery	...	...	...	...	...	...	...	...	...	...	...	...	...	...
8. *Coffee and Tea*—														
a. Coffee	...	...	...	...	...	...	...	...	...	...	...	...	...	...
b. Tea	...	...	...	...	...	...	...	...	...	...	...	...	...	...
9. *Liquor*	...	...	...	...	...	...	...	...	...	...	...	...	...	...
10. *Tobacco*—														
a. Smoking	...	...	...	...	...	...	...	...	...	...	...	...	...	...
b. Chewing	1	0.37	0.37	3.70	0.37	...	...	...	...	...	...	...	...	...
11. *Other refreshments*—	...	...	...	...	...	...	...	...	...	...	...	...	...	...
B. Education	...	...	...	...	...	...	...	...	...	...	...	...	...	...
C. Clothing	...	...	...	...	...	...	...	...	...	...	...	...	...	...
D. Fuel	...	...	...	...	...	...	...	...	...	...	...	...	...	...
E. Miscellaneous—														
1. Dhobi	1	0.25	0.25	2.50	0.25	...	...	...	...	...	...	...	...	...
2. Barber	...	...	...	...	...	...	...	...	...	...	...	...	...	...
3. Travelling	...	...	...	...	...	...	...	...	...	...	...	...	...	...
4. Medical expenditure	...	...	...	...	...	...	...	...	...	...	...	...	...	...
5. Religious observances	...	...	...	...	...	...	...	...	...	...	...	...	...	...
6. Amusements	...	...	...	...	...	...	...	...	...	...	...	...	...	...
7. Provident fund and savings	...	...	...	...	...	...	...	...	...	...	...	...	...	...
8. Payment of debts	...	...	...	...	...	...	...	...	...	...	...	...	...	...
9. Remittances	...	...	...	...	...	...	...	...	...	...	...	...	...	...
F. Others	...	...	...	...	...	...	...	...	...	...	...	...	...	...

TABLE No. XXX *(Contd.)*

Average monthly expenditure per household by income groups and occupations

Items of Expenditure	All households: No. of households	All households: Expenditure per household	All households: Total	Percentage of expenditure on Food and miscellaneous items	Less than Rs. 25: No. of households	Less than Rs. 25: Average expenditure	Rs. 26 to 50: No. of households	Rs. 26 to 50: Average expenditure	Rs. 51 to 75: No. of households	Rs. 51 to 75: Average expenditure	Rs. 76 to 100: No. of households	Rs. 76 to 100: Average expenditure	Rs. 101 & over: No. of households	Rs. 101 & over: Average expenditure
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Occupation—PHOTO ARTIST—														
A. FOOD		Rs.nP.	Rs.nP.			Rs.nP.		Rs.nP.		Rs.nP.		Rs.nP.		Rs.nP.
1. *Cereals and pulses*—														
a. Rice	1	12.00	12.00	11.85	...	...	...	...	...	...	1	12.00	...	...
b. Other grains	...	...	...	...	...	...	...	...	...	...	...	...	...	...
c. Dhall	1	2.00	2.00	1.98	...	...	...	...	...	...	1	2.00	...	...
2. *Vegetables*—														
a. Potatoes	1	1.00	1.00	0.99	...	...	...	...	...	...	1	1.00	...	...
b. Tapioca	...	...	...	...	...	...	...	...	...	...	...	...	...	...
c. Onions	1	0.37	0.37	0.37	...	...	...	...	...	...	1	0.37	...	...
d. Coconut	1	2.00	2.00	1.98	...	...	...	...	...	...	1	2.00	...	...
e. Others	1	10.00	10.00	9.88	...	...	...	...	...	...	1	10.00	...	...
3. *Non-vegetarian*—														
a. Meat	1	4.00	4.00	3.96	...	...	...	...	...	...	1	4.00	...	...
b. Fish	...	...	...	...	...	...	...	...	...	...	...	...	...	...
c. Egg	...	...	...	...	...	...	...	...	...	...	...	...	...	...
4. *Milk*	1	7.50	7.50	7.41	...	...	...	...	...	...	1	7.50	...	...
5. *Ghees and Oils*—														
a. Ghee	...	...	...	...	...	...	...	...	...	...	...	...	...	...
b. Oils	1	5.00	5.00	4.94	...	...	...	...	...	...	1	5.00	...	...
6. *Condiments*—														
a. Chillies	1	0.75	0.75	0.74	...	...	...	...	...	...	1	0.75	...	...
b. Tamarind	1	0.50	0.50	0.49	...	...	...	...	...	...	1	0.50	...	...
c. Others	1	5.00	5.00	4.94	...	...	...	...	...	...	1	5.00	...	...
7. *Sugar*—														
a. Sugar	1	1.62	1.62	1.60	...	...	...	...	...	...	1	1.62	...	...
b. Jaggery	1	2.25	2.25	2.22	...	...	...	...	...	...	1	2.25	...	...

8. *Coffee and Tea*—														
a. Coffee	1	3.00	3.00	2.96	...	...	...	...	...	...	1	0.75	...	...
b. Tea	...	...	...	...	...	...	...	...	...	...	...	...	...	...
9. *Liquor*	...	...	...	...	...	...	...	...	...	...	...	...	...	...
10. *Tobacco*—														
a. Smoking	...	...	...	...	...	...	...	...	...	...	...	...	...	...
b. Chewing	...	...	...	...	...	...	...	...	...	...	...	...	...	...
11. *Other refreshments*	1	5.00	5.00	4.94	...	...	...	...	...	...	1	5.00	...	...
B. Education	...	...	...	...	...	...	...	...	...	...	...	...	...	...
C. Clothing	1	12.50	12.50	12.34	...	...	...	...	...	...	1	12.50	...	...
D. Fuel	1	8.33	8.33	8.23	...	...	...	...	...	...	1	8.33	...	...
E. Miscellaneous—														
1. Dhobi	1	1.66	1.66	1.64	...	...	...	...	...	...	1	1.66	...	...
2. Barber	1	1.33	1.33	1.31	...	...	...	...	...	...	1	1.33	...	...
3. Travelling	1	8.33	8.33	8.23	...	...	...	...	...	...	1	8.33	...	...
4. Medical expenditure	...	...	...	...	...	...	...	...	...	...	...	...	...	...
5. Religious observances	...	...	...	...	...	...	...	...	...	...	...	...	...	...
6. Amusements	...	...	...	...	...	...	...	...	...	...	...	...	...	...
7. Provident fund and savings	...	...	...	...	...	...	...	...	...	...	...	...	...	...
8. Payment of debts	1	4.17	4.17	4.12	...	...	...	...	...	...	1	4.17	...	...
9. Remittances	...	...	...	...	...	...	...	...	...	...	...	...	...	...
F. Others	1	2.92	2.92	2.88	...	...	...	...	...	...	1	2.92	...	...

Occupation—Tea Shop Owner—

A. FOOD—

1. *Cereals and pulses*—														
a. Rice	1	22.50	22.50	26.54	...	...	1	22.50	...	...	...	...	...	...
b. Other grains	...	...	...	...	...	...	...	...	...	...	...	...	...	...
c. Dhall	1	2.00	2.00	2.36	...	...	1	2.00	...	...	...	...	...	...
2. *Vegetables*—														
a. Potatoes	1	2.00	2.00	2.36	...	...	1	2.00	...	...	...	...	...	...
b. Tapioca	...	...	...	...	...	...	...	...	...	...	...	...	...	...
c. Onions	1	0.25	0.25	0.30	...	...	1	0.25	...	...	...	...	...	...
d. Coconut	1	0.75	0.75	0.89	...	...	1	0.75	...	...	...	...	...	...
e. Others	1	3.00	3.00	3.54	...	...	1	3.00	...	...	...	...	...	...

TABLE No. XXX (*Contd.*)

Average monthly expenditure per household by income groups and occupations

Items of Expenditure	All households: No. of households	All households: Expenditure per household	All households: Total	Percentage of expenditure on Food and miscellaneous items	Less than Rs. 25: No. of households	Less than Rs. 25: Average expenditure	Rs. 26 to 50: No. of households	Rs. 26 to 50: Average expenditure	Rs. 51 to 75: No. of households	Rs. 51 to 75: Average expenditure	Rs. 76 to 100: No. of households	Rs. 76 to 100: Average expenditure	Rs. 101 & over: No. of households	Rs. 101 & over: Average expenditure
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Occupation—Tea Shop Owner—(*Concld.*)														
A. FOOD		Rs.nP.	Rs.nP.			Rs.nP.		Rs.nP.		Rs.nP.		Rs.nP.		Rs.nP.
3. *Non-vegetarian*—														
a. Meat	1	5.00	5.00	5.91	...	...	1	5.00	...	...	...	...	...	...
b. Fish	...	...	...	...	...	...	...	...	...	...	...	...	...	...
c. Egg	...	...	...	...	...	...	...	...	...	...	...	...	...	...
4. *Milk*	...	...	...	...	...	...	...	...	...	...	...	...	...	...
5. *Ghees and Oils*—														
a. Ghee	...	...	...	...	...	...	...	...	...	...	...	...	...	...
b. Oils	1	3.75	3.75	4.43	...	...	1	3.75	...	...	...	...	...	...
6. *Condiments*—														
a. Chillies	1	1.25	1.25	1.48	...	...	1	1.25	...	...	...	...	...	...
b. Tamarind	1	0.75	0.75	0.89	...	...	1	0.75	...	...	...	...	...	...
c. Others	1	2.00	2.00	2.36	...	...	1	2.00	...	...	...	...	...	...
7. *Sugar*—														
a. Sugar	...	...	...	...	...	...	...	...	...	...	...	...	...	...
b. Jaggery	1	0.75	0.75	0.89	...	...	1	0.75	...	...	...	...	...	...
8. *Coffee and Tea*—														
a. Coffee	1	1.75	1.75	2.07	...	...	1	1.75	...	...	...	...	...	...
b. Tea	1	1.75	1.75	2.07	...	...	1	1.75	...	...	...	...	...	...
9. *Liquor*	...	...	...	...	...	...	...	...	...	...	...	...	...	...
10. *Tobacco*—														
a. Smoking	1	2.00	2.00	2.36	...	...	1	2.00	...	...	...	...	...	...
b. Chewing	...	...	...	...	...	...	...	...	...	...	...	...	...	...
11. *Other refreshments*	1	5.00	5.00	5.91	...	...	1	5.00	...	...	...	...	...	...
B. Education	...	...	...	...	...	...	...	...	...	...	...	...	...	...
C. Clothing	1	8.33	8.33	9.84	...	...	1	8.33	...	...	...	...	...	...
D. Fuel	1	4.17	4.17	4.93	...	...	1	4.17	...	...	...	...	...	...

E. Miscellaneous—														
1. Dhobi	1	1.33	1.33	1.57	...	...	1	1.33	...	...	...	...	...	...
2. Barber	1	0.83	0.83	0.98	...	...	1	0.83	...	...	...	...	...	...
3. Travelling	1	4.17	4.17	4.93	...	...	1	4.17	...	...	...	...	...	...
4. Medical expenditure	...	...	...	...	...	...	...	...	...	...	...	...	...	...
5. Religious observances	...	...	...	...	...	...	...	...	...	...	...	...	...	...
6. Amusements	1	0.83	0.83	0.98	...	...	1	0.83	...	...	...	...	...	...
7. Provident fund and savings	...	...	...	...	...	...	...	...	...	...	...	...	...	...
8. Payment of debts	1	4.17	4.17	4.93	...	...	1	4.17	...	...	...	...	...	...
9. Remittances	...	...	...	...	...	...	...	...	...	...	...	...	...	...
F. Others	1	6.33	6.33	7.48	...	...	1	6.33	...	...	...	...	...	...
Occupation—MANAGER—														
A. FOOD														
1. *Cereals & pulses*—														
a. Rice	1	30.00	30.00	40.88	...	...	1	30.00	...	...	...	...	...	...
b. Other grains	...	...	...	...	...	...	...	...	...	...	...	...	...	...
c. Dhall	1	0.25	0.25	0.34	...	...	1	0.25	...	...	...	...	...	...
2. *Vegetables*—														
a. Potatoes	1	0.50	0.50	0.68	...	...	1	0.50	...	...	...	...	...	...
b. Tapioca	...	...	...	...	...	...	...	...	...	...	...	...	...	...
c. Onions	1	0.30	0.30	0.41	...	...	1	0.30	...	...	...	...	...	...
d. Coconut	1	1.50	1.50	2.04	...	...	1	1.50	...	...	...	...	...	...
e. Others	1	2.50	2.50	3.40	...	...	1	2.50	...	...	...	...	...	...
3. *Non-vegetarian*—														
a. Meat	1	2.00	2.00	2.72	...	...	1	2.00	...	...	...	...	...	...
b. Fish	1	0.50	0.50	0.68	...	...	1	0.50	...	...	...	...	...	...
c. Egg	...	...	...	...	...	...	...	...	...	...	...	...	...	...
4. *Milk*	1	0.50	0.50	0.68	...	...	1	0.50	...	...	...	...	...	...
5. *Ghees & Oils*—														
a. Ghee	...	...	...	...	...	...	...	...	...	...	...	...	...	...
b. Oils	1	1.87	1.87	2.55	...	...	1	1.87	...	...	...	...	...	...
6. *Condiments*—														
a. Chillies	1	1.50	1.50	2.04	...	...	1	1.50	...	...	...	...	...	...
b. Tamarind	...	...	...	...	...	...	...	...	...	...	...	...	...	...
c. Others	1	2.50	2.50	3.40	...	...	1	2.50	...	...	...	...	...	...
7. *Sugar*—														
a. Sugar	...	...	...	...	...	...	...	...	...	...	...	...	...	...
b. Jaggery	1	0.25	0.25	0.34	...	...	1	0.25	...	...	...	...	...	...

TABLE No. XXX (*Concld.*)

Average monthly expenditure per household by income groups and occupations

Items of Expenditure	All households: No. of households	All households: Expenditure per household	All households: Total	Percentage of expenditure on Food and miscellaneous items	Less than Rs. 25: No. of households	Less than Rs. 25: Average expenditure	Rs. 26 to 50: No. of households	Rs. 26 to 50: Average expenditure	Rs. 51 to 75: No. of households	Rs. 51 to 75: Average expenditure	Rs. 76 to 100: No. of households	Rs. 76 to 100: Average expenditure	Rs. 101 & over: No. of households	Rs. 101 & over: Average expenditure
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Occupation—MANAGER—(*Concld.*)														
A. FOOD—		Rs.nP.	Rs.nP.			Rs.nP.		Rs.nP.		Rs.nP.		Rs.nP.		Rs.nP.
8. *Coffee & Tea*—														
a. Coffee	1	0.37	0.37	0.50	...	...	1	0.37	...	...	...	...	...	...
b. Tea	...	...	...	...	...	...	...	...	...	...	...	...	...	...
9. *Liquor*	...	...	...	...	...	...	...	...	...	...	...	...	...	...
10. *Tobacco*—														
a. Smoking	1	1.00	1.00	1.36	...	...	1	1.00	...	...	...	...	...	...
b. Chewing	...	...	...	...	...	...	...	...	...	...	...	...	...	...
11. *Other refreshments*—	1	2.00	2.00	2.72	...	...	1	2.00	...	...	...	...	...	...
B. Education	1	5.00	5.00	6.81	...	...	1	5.00	...	...	...	...	...	...
C. Clothing	1	12.50	12.50	17.02	...	...	1	12.50	...	...	...	...	...	...
D. Fuel	...	...	...	...	...	...	...	...	...	...	...	...	...	...
E. Miscellaneous—														
1. Dhobi	1	1.33	1.33	1.81	...	...	1	1.33	...	...	...	...	...	...
2. Barber	1	1.33	1.33	1.81	...	...	1	1.33	...	...	...	...	...	...
3. Travelling	1	1.33	1.33	1.81	...	...	1	1.33	...	...	...	...	...	...
4. Medical expenditure	...	...	...	...	...	...	...	...	...	...	...	...	...	...
5. Religious observances	...	...	...	...	...	...	...	...	...	...	...	...	...	...
6. Amusements	1	0.43	0.43	0.56	...	...	1	0.43	...	...	...	...	...	...
7. Provident fund and savings	...	...	...	...	...	...	...	...	...	...	...	...	...	...
8. Payment of debts	1	2.00	2.00	2.72	...	...	1	2.00	...	...	...	...	...	...
9. Remittances	...	...	...	...	...	...	...	...	...	...	...	...	...	...
F. Others	1	2.00	2.00	2.72	...	...	1	2.00	...	...	...	...	...	...

TABLE No. XXXI

Expenditure on marriage

Expenditure on marriage	Households with a monthly income of				
	Rs. 25 & below	Rs. 26 - 50	Rs. 51 - 75	Rs. 76 - 100	Rs. 101 & over
(1)	(2)	(3)	(4)	(5)	(6)
Nil	6	2	2	...	...
Rs. 50 or less	...	...	...	...	...
Rs. 51 - 100	1	...	...	...	...
Rs. 101 - 200	8	12	1	...	...
Rs. 201 - 400	16	22	6	2	1
Rs. 401 - 600	2	12	8	7	2
Rs. 601 - 800	...	2	1	1	1
Rs. 801 - 1,000	...	7	2	3	1
Rs. 1,001 and over	...	4	1	1	5
Total	33	61	21	14	10

The expenditure pattern of the villagers varies from household to household and this is dependent on the income. It is obviously known, that consumer's habit has a definite and fairly staple functional dependence on income. In an agricultural village like Thiruvalavayanallur this particular aspect can be understood from the expenditure pattern of the well-to-do and middle class cultivators and of the less earning agricultural coolies and other manual workers. It is evident from the table that the propensity to consume is comparatively high among the low income groups.

Moreover, among the poor a major portion of the expenditure is spent on necessaries, indispensable for living like food and clothing and only the left over, if any, is spent on other items. The expenditure pattern of the villagers on different items is as follows:

Food

135. Food constitutes the greatest proportion of expenditure. Rice is the staple diet in the village and so the average expenditure on rice consumes the largest proportion. In an agricultural household, the average monthly expenditure on rice alone amounts to Rs. 36.96 whereas the expenditure on other grains like wheat, cholam etc., is as low as Rs. 3.55 per month. Including other grains, expenditure on food amount to 39.54 per cent of the total expenditure. The corresponding expenditure by a lease cultivator is 44.25 per cent. They spend more on rice *i.e.*, 41.01 per cent, the average monthly expenditure on it being Rs. 35.70. Among the labouring section, the expenditure on food is comparatively more. An agricultural labourer spends 53.21 per cent on foodgrains of which 50.86 per cent is spent on rice alone. However, the monthly average is only Rs. 22.30 far below the amount spent by the cultivator. The expenditure pattern of the other manual workers also strikes parallel to this. The manual labourer spends 53.92 per cent on foodgrains of which rice constitutes 51.04 per cent, the remaining 2.88 per cent on other grains including dhall.

Among supplementary items, the expenditure on vegetables and meat etc., is awfully low. It is to be admitted that the diet of an average man in the village is highly lopsided and predominantly cereal in content. Even the vegetables consumed are cheap ones, like brinjals, snakegourd, potgourd etc., and vegetables rich in vitamin content are rarely used. On an average, a cultivator spends Rs. 8 (7.07 per cent) p.m. on vegetables including onions, and about Rs. 6 (4.98 per cent) on non-vegetarian item. The agricultural cooly spends less on these. On an average, he spends Rs. 3 to 4 on vegetables including onions and Rs. 2 to 3 on meat. Milk is also consumed less

by the villagers. Only 50 per cent of the cultivator families spends on milk while among labourers, milk consumers are less than 10 per cent. On an average the cultivator spends Rs. 1.88 per month and the labourer Rs. 1.00 on milk. Ghee is another rare item. Only one cultivator household spends regularly on this item while the majority uses it only during festival occasions. None among labouring section incurs expenditure on this item.

Among all communities, the Pattani sect of Muslims shuns austerity in regard to expenditure on food. To this effect, a popular saying current among them says:

"காணியை விற்றாவது கறி வாங்கு
நெல்லை விற்றாவது நெய் வாங்கு."

This means, one should buy mutton even by selling lands and ghee by selling paddy. It is customary for the Pattanis to celebrate their festivals and other occasions with pomp and grandeur with dainties and delicacies for the feast on these days.

Clothing

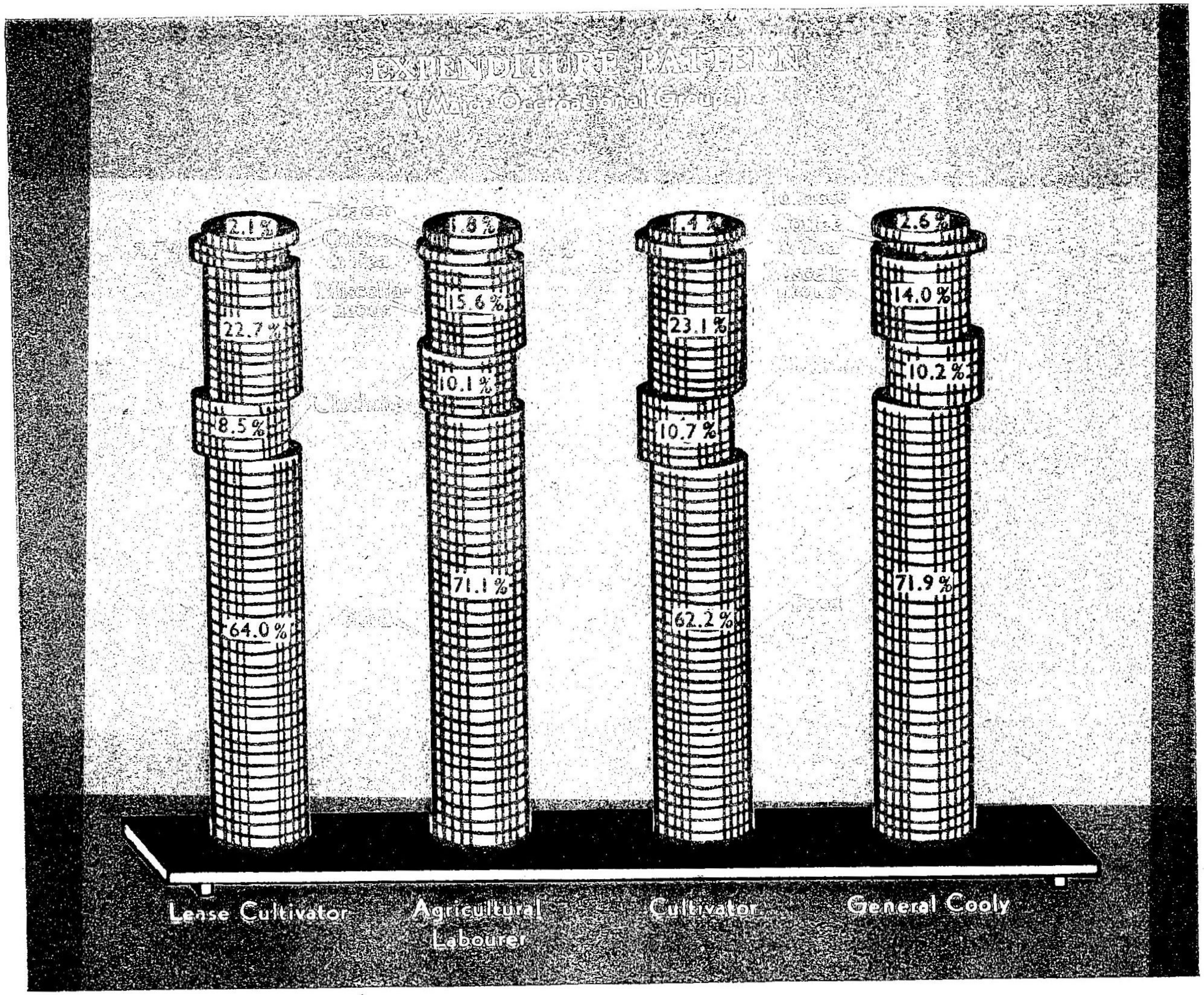
136. Clothing is another important item of expenditure. It has been revealed by our survey that the expenditure incurred on clothing by the villagers is not even sufficient to maintain a minimum standard. The highest average monthly expenditure on clothing incurred in the village is Rs. 12.50 by a salaried household where the head of the household is the Manager of a shop. The cultivating households spend on an average Rs. 10.50 per month. Comparatively, the labourers spend less. Their average monthly expenditure on clothing hardly exceeds Rs. 4. There are few very poor households like the dhoby and other menials like cleaner in Mosque etc., who either spend a paltry sum or no sum at all. The dhoby hardly goes in for new clothes. The poorest households like those of menials spend no amount on clothing and mostly live on clothes presented to them on occasions like marriages, festivals etc., and on used second hand ones generously presented by the charitable neighbours.

It is undeniable that clothing is substandard in the village. Even the cultivators spend on an average only Rs. 10.50 per month. This means in an average sized family of 4–5 members, each person gets about Rs. 25 worth of cloth annually. With this expenditure, no one can expect a good standard, for a person hardly gets two sets of clothes with this amount. Moreover, the purchase of clothing is not regular. They purchase new garments mostly during festive seasons like Pongal and Deepavali and on special occasions like marriage. In poor households, the purchase is highly irregular and usually they get new clothes purchased as and when their old clothes become torn and unfit for further use. Many poor people among Pallans and Chakkiliyans are found in rags and with the barest minimum of clothes. They never discard their old garments and use patched up pieces of old clothes for their wear.

Other items

137. Among other items of expenditure, smoking of beedi and cigar and chewing of pansupari are mentionable. Every household, poor or rich spends at least Rs. 2 on this item. Among cultivators, 4 out of 23 families spend on an average Rs. 2.63 per mensem on smoking, and twelve households spend Rs. 1.94 per mensem on chewing. Smokers and chewers are in high proportion among lease cultivators. Nearly 63.16 per cent of the households spend Rs. 1.33 on chewing. Habitual smokers and chewers are comparatively fewer among the farm labourers and other manual labourers. Only 28.57 per cent of the farm labourer households spend on smoking at an average of Rs. 1.55 and 31.43 per cent spend Rs. 1.15 on chewing.

The expenditure on education is lamentably low. This may be attributed to inability or to an extent to the apathy of the people to send their children for higher education and secondly to the free education available. The students in lower primary classes of the local school are imparted free and compulsory education. Students receiving higher education study only in the schools of the nearby villages of Sholavandan and Samayanallur. They go to schools daily on cycle or by walk from the village, and so do not incur any expenditure on boarding and lodging. But the major cause for the low expenditure is the villager's indifferent attitude towards education. It is revealed by our study, that among cultivators only 43.48 per cent spend on an average Rs. 1.88 on education. Among lease cultivators 42.11 per cent spend on an average Rs. 4.40 per month on this item. Among them, two households in the income group of Rs. (76–100) who have sent their sons to Madurai for Higher education spend on an average Rs. 25.42 per month, while the other households spend below Rs. 2. Among agricultural labourers, only 4 out of the total of 35 households spend on an average Rs. 1.02.


EXPENDITURE PATTERN
(Major Occupational Groups)
2.1%
22.7%
8.5%
64.0%
1.8%
15.6%
10.1%
71.1%
1.4%
23.1%
10.7%
62.2%
2.6%
14.0%
10.2%
71.9%
Lease Cultivator
Agricultural Labourer
Cultivator
General Cooly

Payment of debt seems another important item of expenditure. Among owner cultivators 78.26 per cent repay monthly an average of Rs. 8.99 towards their debt. Among leasehold cultivators, the percentage of debtors is higher. Nearly 31.58 per cent among them allocate an average of Rs. 6.91 towards the repayment of their debt. The cultivators often get loans for their cultivation expenses. On the contrary, the labouring section receive loans mainly for family maintenance. Hence their indebtedness is not so high. It is revealed from our study nearly 54.29 per cent of them repay on an average, Rs. 2 per month towards their arrears. We will deal in detail, the position of indebtedness in the village under separate heading.

Expenditure on marraige and festivals

138. Apart from these day to day expenses, there are certain items of seasonal expenditure like that on festivals some extra expenditure on functions like marriages etc. In the prevailing circumstances it is rather impossible for the villagers to do away with heavy marriage expenses in rural areas. Every family in the village, celebrates the marriages according to its status in society, whether the household is able to meet the expenses or not. This is a prestige issue which often forces them to celebrate the marriages even at the cost of heavy indebtedness. Even among the poorest families the expenditure on marriage amounts to Rs. 50–100, while among well-to-do Muslims and Pillais, it goes up to Rs. 2,000 or even more.

Festivals are the other occasions for heavy expenditure. On that day, even the poorest family forgets his every day care, and indulges in rejoicings and gaiety. In annual feasts like Pongal, and Deepavali, even the poor make it a point to wear new dress, and prepare a few dainties which are normally not within their limited resources. In rich well-to-do families, the expenditure is comparatively high. Usually the expenditure varies from (Rs. 5–10) spent in poor households to Rs. 100 or so in well-to-do cultivators households belonging to Muslim or Vellalar communities.

Indebtedness

139. As usual with any average Indian village indebtedness is the rule and not the exception in Thiruvalavayanallur. It is common for ryots to be in the look out for some credit for financing their seasonal agricultural operations. These are only short term advances but some times long term loans are also taken in order to go in for better implements, purchase of livestock etc. What is apalling is the incidence of indebtedness in Thiruvalavayanallur. Our survey has estimated that as much as 82.73 per cent of the families are indebted, on the whole to the tune of Rs 66,335. The average indebtedness of a household works out to Rs. 576.83. The incidence of debt is heavier among the high income group households (with income of Rs. 101 and above) and the average indebtedness among them has been worked out to be of the order of Rs. 1,645. No household in this income group is free from indebtedness. In the group Rs. 26–50 income range 92 per cent of the households is indebted.

The following tables will show the incidence of debt in the village as revealed by our survey.

TABLE No. XXXII

Indebtedness

Income group	Total No. of households	Indebtedness by income group			
		No. of households in debt	Percentage of Col. 3 to Col. 2	Total indebtedness in Rs.	Average indebtednes for household in debt
(1)	(2)	(3)	(4)	(5)	(6)
					Rs.nP.
Rs. 25 and below	33	24	72.72	2,770	115.42
Rs. 26 to 50	61	56	91.80	33,765	602.95
Rs. 51 to 75	21	14	66.67	5,600	400.00
Rs. 76 to 100	14	11	78.57	7,750	704.55
Rs. 101 & over	10	10	100	16 450	1,645.00
Total	**139**	**115**	**82.73**	**66.335**	**576.83**

TABLE No. XXXIII

Indebtedness by causes

Cause	Indebtedness by cause of debt		
	Amount of debt in Rs.	Number of families in debt	Proportion of debt due to cause to the total amount of debt
(1)	(2)	(3)	(4)
Purchase of land	1,000	1	1.51
House construction or repairs, to existing building ...	8,300	8	12.51
Marriages	15,100	17	22.76
Funerals	1,300	7	1.96
To give dowry	...	...	...
To clear outstanding debts	...	...	...
Sickness	500	3	0.75
Ordinary wants family maintenance expenses	14,035	69	21.16
Household cultivation	16,800	48	25.33
Industry run by the house hold	800	3	1.21
Business run by the house hold	300	1	0.45
Others	8,200	8	12.36
Total	66,335	165	100.00

It is the well to do landed gentry among the Muslims and to a lesser extent among the Pillais who have borrowed the heaviest amounts. It is learnt that among Muslims, even poor families earning Rs. 26–50 per month are indebted to an average of Rs. 2,000 or so and needless to mention about the high income earners among them. Among Vellalas, a few owner cultivators are indebted to an average of Rs. 600. A few cultivating households among Agamudaiyars and Asaris also have borrowed such enormous amounts. Among the Scheduled Castes of Pallans and Chakkiliyans, loans are mainly raised for family maintenance, and amog them two households are indebted to an average of Rs. 550, while the other debts range from Rs. 100 to 300. Chakkiliyans are no owner cultivators and so the amount borrowed is exclusively for family maintenance. The average debt in these households ranges from Rs. 60 to 140.

Causes

140. The major causes for indebtedness among the villagers can be classified under five headings *viz.*, cultivation, marriage, family expenses, house construction and repairs and others. Of these, debt under cultivation amounts to 25.33 per cent of the total debt. Totally 48 families have borrowed Rs. 16,800, exclusively for cultivation purposes. This includes both short and mid or long term loans. Most of the cultivators, both owner and lease holders, get loans either from the well-to-do agriculturists or other local money-lenders among Muslims and Pillais. The leaseholders get advance loans from the landowners themselves which they pay back in kind during harvest.

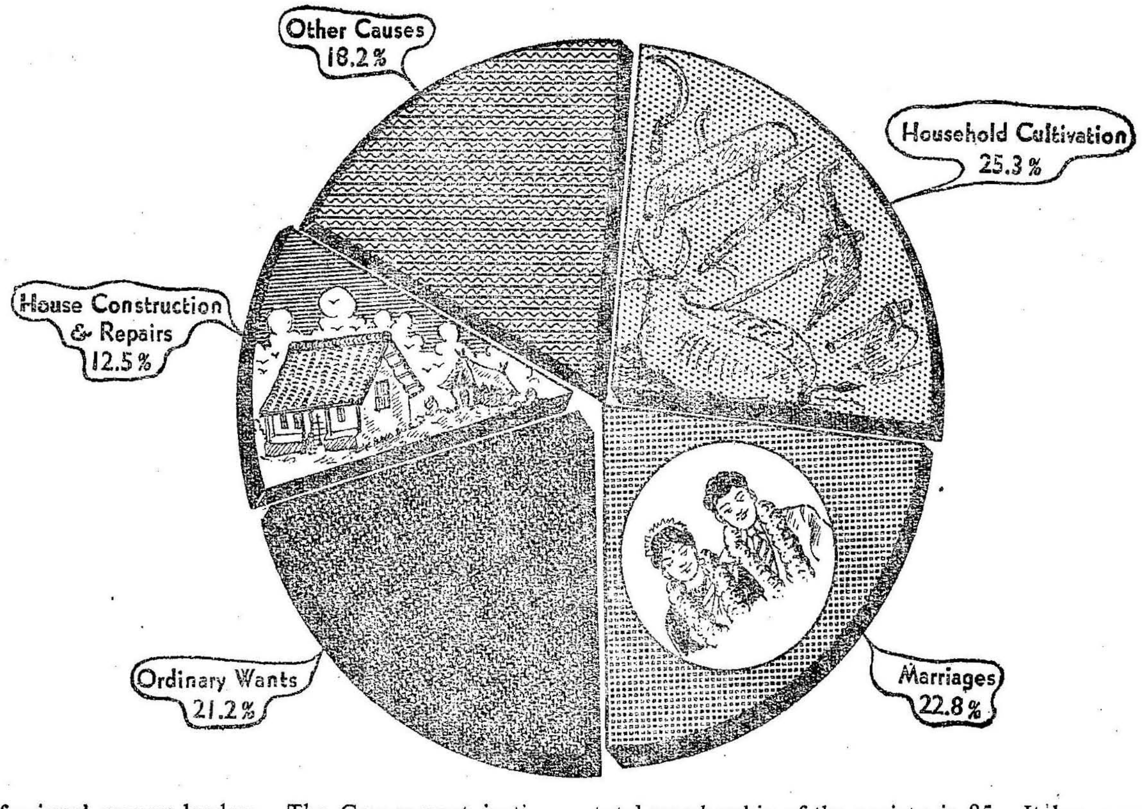
Marriage causes 22.7 per cent of the total debt in the village. Among Muslims nearly 60 per cent of the debt has been incurred for marriages whereas among Pillais only 12 per cent has been borrowed for marriage purposes. Asaris are next to Muslims in getting huge loans for marriages. Nearly 37 per cent of their loans is taken for celebrating marriages. It is to be noted that both Muslims and Asaris are highly ritualistic in their approach to marriage. The Muslims, especially the Pattanis, are very lavish in the celebration of their marriages. Among Scheduled Castes the proportion of debt due to marriage is about 10 per cent among Pallans, and 14 per cent among Chakkiliyans.

Among other unproductive items for which debt is incurred family maintenance is prominent. Totally 69 households have incurred a debt to the tune of Rs. 141,035 (21.16 per eent) for maintaining their family. Debt incurred for this purpose is higher among the Scheduled Castes *i.e.*, Pallans and Chakkilians. House construction and repair causes 12.51 per cent of the total debt. Other causes which inflate the indebtedness of the villagers include sickness, and other contingencies, including repayment of old debt bequeathed to the successors.

Source of debt

141. The sources of credit in the village are the Co-operative Society, local caste institutions, and the professional and non-professional money lenders. Credit for the most part is obtained from the professional and non-professional money-lenders in the nearby villages of Nagari, Sholavandan, and Samayanallur and in the town of Madurai also. It is clear from our study that a large portion *i.e.*, 78.5 per cent is borrowed from village money-lenders and professional money lenders. The Government institutions like the Co-operative Society, and Panchayat Union extend only 14.2 per cent of the total loans. The loans from other sources like friends and neighbours and private institutions amount to 7.3 per cent.

CAUSES OF INDEBTEDNESS



Co-operative Credit Society

142. There is a Co-operative Credit Society in the village. It was established in 1960. Constitutionally it is a multi-purpose Co-operative Credit Society, but it functions mostly as a defacto credit society. The total membership of the society is 85. It has a paid up capital of Rs. 5,000 constituted by 5,000 shares. Each share costs Re. 1 and a person can hold 50 shares at the maximum. Loans are given on the basis of shares, against personal and landed security. The society has extended loan to the tune of Rs. 9,750 in the year (1965–66) of which Rs. 2,438 have been given as loan for buying fertilizers. Nearly 58 persons have availed themselves of this facility during the year 1965–66. Administration of the society is carried on by a board of five members. The village Munsiff is the President of the Society.

The villager's attitude towards co-operative movement has been encouraging. However, there are many who are not yet aware of its existence and rather hold an indifferent attitude towards it. The extent of popularity of co-operative movement in the village is shown in the table mentioned below.

TABLE No. XXXIV

Co-operative Society

Community	Name of Co-operative Society	No. of members belonging to	No. of persons who have not become members because of reason: Do not know	Indifferent	Want to join latter	Not stated	Not allowed	Came to know latter
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
Vellalar	(1) Village Multi Purpose Co-operative Society	19	2	11	1	2	...	1*
	(2) Not stated ...	...	...	1	...	1	...	...
Asari	Village Multi Purpose Co-operative Society ...	4	2	5	...	...	1	...
Agamudaiyar	Do.	2	...	1	...	...	...	...
Ekali	Not stated ...	...	...	...	...	1	...	...
Pandithar	Do. ...	...	...	...	...	1	...	...
Pallan	Village Multi Purpose Co-operative Society ...	1	...	5	...	3	23	...
	Not stated ...	...	...	...	...	...	1	...
Chakkiliyan	Village Multi Purpose Co-operative Society ...	2	...	3	...	1	10	...
Rowther	Do.	12	...	6	...	3	1	...*
Pattani	Do.	2	...	9	...	...	1	..*
Roman Catholics	Do.	...	...	1	...	...	...	...
	Total	42	4	42	1	12	37	1

One household is a member in the Multi-Purpose Co-operative Society and he was not allowed to be a member in the Co-operative Land Mortgage Bank, Madurai Taluk.

In one household, head of the household and his wife are also members.

In one household, mother of the head of the household is a member.

In one household the head stated that he has "just joined."

In some of the households it was stated that they do not know that there is a Co-oprative Society.

In one household the head is a member as well as one of the Directors of the Co-operative Society.

In some of the households it was stated that they do not know that there is a Co-operative Society.

Caste fund

143. Apart from money lenders, Co-operative Society, etc., the caste organisations also extend credit facility to the villagers. Pallans and Chakkiliyans among the Scheduled Castes have ' Sangams ' or local organisations of their own for such needs. The Pallan Sangam has 31 members. Every member pays monthly 50 nP. towards the common fund which is auctioned to those who are urgently in need of money. Nominal interest is also charged. The Sangam was established in 1964 and during our revisit to the village in 1965 it had Rs. 330 to its credit. By this amount they had helped one of their fellowmen to buy a ploughing buffaloe, another a cow, and their community dhobi to construct his house. The interest is paid during harvest in the form of grain *i.e.*, 24 Madras measures for Rs. 100. This simple and modest co-operative movement has its support among the Pallans. From the enthusiasm and promptitude with which the society functions, one can expect a rapid growth of the society into a firm and sound organisation in due course.

The Chakkiliyans also have followed the tracks of their Palla counterparts in forming an organisation. But it is in its embryo stage. Nevertheless it functions in its own normal way. Their desideratum is that the Government should help them to run the society effectively.

Prosperity index

144. It is evident from the above details that the villagers are not very prosperous. What little they derive from land does not suffice for their daily as well as seasonal wants and so saving and accumulation of further wealth seems highly dreamy to many. The following table gives the indices of prosperity, the villagers derived during the past decade.

TABLE No. XXXV

Prosperity index during the last ten years

Community	No. of households which have cleared debts which existed prior to ten years from the income of the household	Total extent of debts cleared under item one by all the households together	No. of households which have during the last ten years: Acquired any property	Made any savings in cash	Invested capital in any undertaking or building	The approximate total money value of items 3(c) of all the households together deducting the portion covered by debts and/or the proceeds at the sale of any property
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Vellalar	3	Rs. 3,700	8 Houses, 4 Bullocks 2.70 acres of land one cart	2 prize bonds (Rs. 5 each)	...	...
Asari	...	...	5 Houses, one Bullock	...	...	...
Agamudaiyar	1	Rs. 500	4 Bullocks	...	...	...
Ekali	...	...	...	...	...	...
Pandithar	...	...	...	...	...	...
Pallans	...	...	13 Houses, one acre of land, cattle	Post office Savings Rs. 5 p.m.	...	...
Chakkiliyans	...	...	2 Houses	...	...	...
Rowther	2	Rs. 3,000	3 Houses 30 cents of land	3 prize bonds (Rs. 5 each)	...	...
			2 Houses 3 acres of land			
Pattani	...	...	One house 1.75 acres of land	...	...	...
Roman Catholics	...	...	...	...	...	...

It is revealed from the table, that only six households have cleared their old debt to the tune of Rs. 7,200. Thirty-four households have constructed houses, and nine households have bought bullocks. A few among the Vellalas, Muslims and Pallans have bought some additional lands. More than these the attempt of a couple of Vellalas and three Muslims to invest Rs. 5 each in National Prize Bond is commendable. One Pallan ryot has gone all the way to open up a Savings Bank Account with the local Post Office and is depositing Rs. 5 every month. All these are indications of the hard modes in which the poor villagers are straining their nerves and tightening up their belts to save in tune with their capacity. Perhaps they go with the maxim "save the drops to make an Ocean,"—a move in the right direction indeed!

CHAPTER V

SOCIAL AND CULTURAL LIFE

Social structure

145. Thiruvalavayanallur has a multi ethnic society, represented by two major religious groups *viz.*, the Hindus and Muslims. Despite numerous details of social and religious distinctions it is interesting to find that the fabric of society in the village rests upon sound principles of mutual accord and amity and there is an essential element of oneness and harmony in the collective life in the village. True, a few decades back, the Muslims and Hindus lived in a sort of perpetual hatred and enmity towards each other. This resulted in a communal riot during 1922. The prolonged litigation over the riot, made a dent in the economic prosperity of both the sections. It told more on the Muslims than on Hindus. A few among Muslims were convicted. Their relatives and supporters emigrated from the village to save their faces from the ignominy set upon them. Now peaceful co-existence has replaced the past drift and faction, and both Muslims and Hindus make a joint effort in matters of common interest relating to the village. They share among themselves the occasions of joy and sorrow and partake in each other's festival with such zeal and enthusiasm, that sometimes the distinction between them obliterates.

In their individual life, the Muslims and Hindus are ardent followers of their respective faith. Hindus form about 68 per cent of the total population. The Hindu Society in the village is based on its traditional caste system, with its hierarchical order *viz.* the caste Hindus and the low castes. The communities of Vellalas, Asaris and Agamudaiyars in the village claim a higher position in the social heirarchy. But it is not easy to place all the castes in a rank-wise order. Apart from other reasons, now-a-days economic superiority plays a major role in ranking castes. For example, the economically superior community like the Vellalas do not accept the claim of the Asaris who work for the Vellalas to rank them next to none but Brahmins. The Agamudaiyars, who are another cultivating class in the village rank themselves next to Vellalas. But all these communities, agree in recognising the Pandithar and Ekali as serving communities below their rank and the Pallans and Chakkiliyans as the lowest communities. None of the caste Hindus, interdine with the serving or lower communities. Among Muslims there are two groups *i.e.*, the Pattanis and Rowthers. Though both the sections worship together and interdine at each other's home, they do not intermarry, each other. The Pattanis claim racial purity.

Untouchability

146. The villagers do not practise untouchability and free mingling of the members of Palla and Chakkiliya castes among other village communities in the day to day life will more than prove this. Further, there is a Chakkiliya member in the Village Panchayat shouldering equal responsibility like any other member of the other communities. The village festival is a joint venture of the caste Hindus and low castes. The deities worshipped by Chakkiliyans and Pallans are worshipped along with the deities of caste Hindus. This is not to state that the village has progressed far beyond any other of its type in the State. Like in any other village of its kind in the State in Thiruvalavayanallur also the traditional Cheris continue to be in vogue. The Pallans and Chakkiliyans do not live amidst other caste members. They are segregated and live in Cheris, in the low lying areas near the fields amidst filth and squalor. However, the distance between the Cheri and the quarters occupied by the other castemen is getting reduced and it is now only a few yards. They have their own water sources in the Cheri and the traditional practice of no drawing water from the wells in the caste Hindus or Muslim settlement is continued. The custom of a low caste member not being allowed within the house of a higher caste Hindu is also being done away with. During our survey we found the low-caste member of the Panchayat entering the houses of many so called caste Hindu family. This, of course, may be an exception but the general trend of life proved that, even though some of the elderly members in the village, belonging to the Caste Hindu society want to cling to their traditional practice, the new blood is very much set against this system.

There are still a large proportion of society, Hindu as well as Muslim community who are prone to the past practices and continue to vote for the nefarious and inhuman treatment and what is surprising is the willingness on the part of a sizable portion of the low-caste Hindus to put up with this attitude towards them. They are not aware of the Act prohibiting untouchability and base treatment to the members of the Scheduled Caste. But they seem to have grasped some notion regarding the move to abolish untouchability by veteran national leaders like Mahatmaji and others.

TABLE No. XXXVI

Awareness of Untouchability Offence Act

Community	Number of persons interviewed	Number of persons aware of Prohibition of Untouchability under Law
Vellalar	43	28
Asari	15	12
Agamudaiyar	4	2
Pandithar	1	1
Ekali	1	1
Pallan	33	31
Chakkiliyan	16	16
Rowther	23	21
Pattani	12	11
Roman Catholic	2	...
Total ...	150	123

Hindus—Religious practices

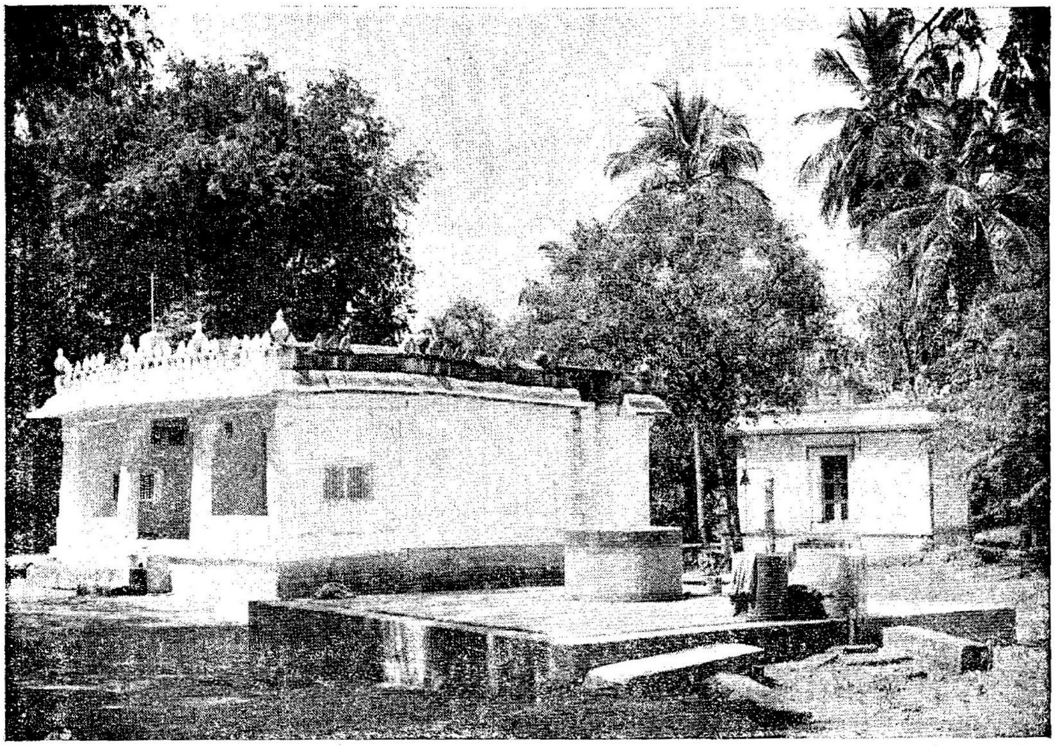
147. In spite of the numerical strength of the Hindus here they are comparatively less organised as regards religious practices and observances are concerned. The beliefs and faiths of an average Hindu in the village is not easily definable, nor do they confine only to the universal tenets of Hinduism. As everywhere in the countryside the religious lore of a Hindu in the village is a pleasant combination of teachings of saints, poets, popular religious works, myths, folklores, etc. An average Hindu in the village has a knowledge of the basic principle of Hinduism, handed over to him in the form of traditional legends and puranic stories. He gathers the knowledge of the Gods, and Goddesses from the local fellowmen, from occasional religious preachings conducted during village festivals, and from other various local sources. His belief in the religion is influenced highly by local traditions and cults. As anywhere else among Hindus the collective way of worship is not found among the local Hindu community too. There is no facility for daily group worship. Group worshipping is only occasional such as at the time of village festivals or as and when the family has chances to go to the temple. Some orthodox Hindu womenfolk among Vellalas make it a point to go to the temple on Friday evenings. Male members visit temples less frequently. Normally, if the villager comes across the temple while going for work or so he stops before it, pauses and prays for a few minutes with closed eyes, and touches his cheeks with hands as a mark of worship. While crossing the Pillaiyar temple, he makes a gentle knock at his head and goes away with the satisfaction of having had a chance to offer his prayers to the God. The religious fervour is more among the older generation than among the younger. The younger generation, so to say, has a rationalised view, which the older people brand as a ' malady of the changing times '.

Temples

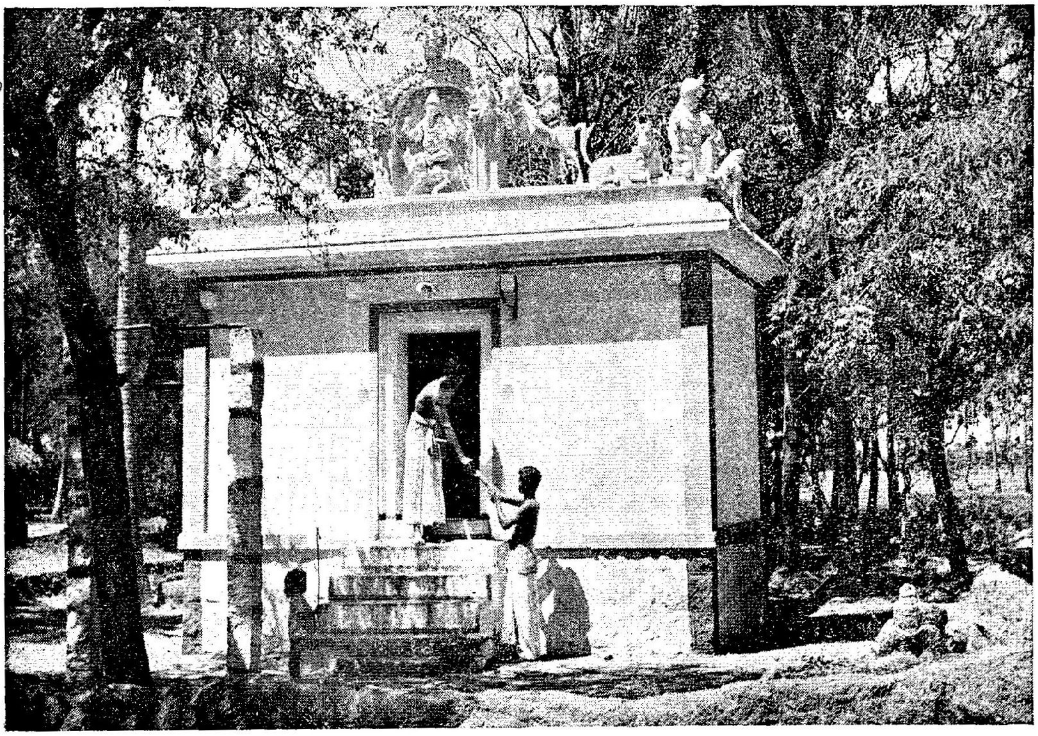
148. The village has as many as twelve temples big and small, dedicated to different deities. They are:

1. Monthaiyan Koil
2. Ayyanar Koil
3. Kannimar Koil
4. Pachai Amman Koil
5. Sundaravalliamman Koil
6. Kannialan Koil
7. Pattaththarasi Koil
8. Ariyanachi Koil
9. Sonachami Koil
10. Vinayagar Koil
11. Vairavasami Koil and
12. Kamatchiamman Koil

Except the Vinayagar temple, all the other temples are dedicated to lesser deities, of the Hindu pantheon. In many south Indian villages, Amman worship is a common feature. In Thiruvalavayanallur, six of the twelve temples are dedicated to various manifestations of the Amman. The Ammans are believed to have control over epidemics and propitiations are made to them in the form of fowl sacrifice at the out-break of epidemics. The village deity is the demon god Monthaiyan. His temple is a small built-up structure. The temple has only a provision of a niche as a Sanctum Sanctorum, where a black, oil stained stone idol is enshrined. The other mentionable deity is Ayyanar. He is the guardian deity of the village, believed to ride round the village at night on the back of horses. The temple dedicated to this deity is



The Muslim Mosque. The Monthai Karuppannaswamy Temple lies behind it.



The Monthai karuppannaswamy Temple

The holy armours of the Village Deity of Monthai Karuppannaswamy

situated by the side of the tank. It is purposely kept away from the village, because of the belief that no one should come across the deity on his nocturnal rounds, which otherwise spells disaster to the crosser. The deity is believed to be accompanied by demon gods known as "Veerans". The temple is indicated by life size horses made of baked clay, built by pious worshippers. Most of the other temples in the village have no built-up structures; some of them are tree temples, and some are temporary structures, built with clay mostly on festival occasions.

The Caste Hindus, like Vellalas, Agamudaiyars, Asaris etc., have great devotion for Monthaiyan, Ayyanar etc., while the Scheduled Caste Chakkiliyans have devotion for Sonachami and the Pallans for Kaniyalan. In general, the villagers have devotion for lesser deities, except Vinayaga, whose temple is situated at the side of the bathing pond in the village. In addition to these village deities, the villagers' devotion for the Meenakshi Amman, the presiding deity of the temple at Madura is great. All the important family ceremonies like marriages, naming, ear-boring etc., are done at this temple. The other temples frequented by the villagers are the Murugan temple at Pazhani (50 miles) and the Azhagar temple at Azhagar Hills (20 miles).

Festivals

149. The village attaches much importance to festivals which are conducted with an unfailing regularity. Apart from ethical importance the festivals are the sources of annual recreation to the villagers.

Not many festivals are conducted in this village. The most important one is the Monthaiyan festival. This is more or less a common festival for all village Gods and Goddesses are worshipped by all and is hence a common affair. All local deities join the festival and all of them are collectively worshipped. The festival takes place in the Tamil month of Adi. The duration is ten days. The festival commences on an auspicious Tuesday, and the inauguration is known as "*Sevai Saththuthal*" which starts in an interesting way. The villagers, men, women and children, altogether assemble before the Monthaiyan or Sappani temple as it is otherwise called. With usual oblations to the deity in the form of burning camphor, breaking coconut etc., they pray to the deity in chorus to grant them permission to celebrate the festival. The grant of permission is said to be indicated by the chirping of a lizard in a particular direction or at a particular spot, *viz.*, in a mango or coconut tree etc. The prayer continues till the lizard chirps. At the chirping, a few pious men get spirit-haunted and inspired and dictate the mode of celebration. The streets are then decorated with margosa leaves tied in straw ropes. On that day the Pujari (priest) of the Ayyanar temple takes a token sod of earth from the tank of the Ayyanar temple for making models of horses to be offered to the deity. He is paid a 'dakshina' of Rs. 7 by the villagers to prepare two big earthen horse models, one intended for the deity Ayyanar and the other for the Sonachami. The Pujari prepares the horse models in a place called Kuthiralayam. During the festival days, the Harijans play drums and trumpets and do 'Kulavai' (ululation) at the manthai (Village square).

The last four days mark the climax of the festival. On first day (Monday) womenfolk carry cooked offerings in new earthen pots. The Pujari of the Kamatchiamman, the family deity of the Nattanmaikkaran, Kanakkapillai etc., carries a palm-leaf petti (basket) containing the jewels for the deity, and other puja requisites, to the tree temple where the deity is installed. He performs the puja with his mouth closed with a white cloth and offers cooked offerings. The offering is then distributed among the devotees.

Mavilakku

150. On the second day, every family offers 'Mavilakku' to the village deity, 'Monthaiyan.' Mavilakku is made of rice flour, mixed with sugar in which provision is made to burn a wick lamp fueled with ghee. The Mavilakku is decorated with ornamental papers, and metallic foils and usually women headed by the Nattanmaikkaran family carry the Mavilakku on their head. They first assemble in a common place, and then march to the Sundaravalli Amman temple accompanied by instrumental music. At the Sundaravalliamman temple, the Pujari performs puja to the deity and offers the Mavilakku, collected in bits from each family. Along with it he offers cooked rice with dry fish curry which is said to be the favourite food of the deity. The offering then is shared among the Pujari and other village menials. After this a male goat is sacrificed to the deity. The Pujari takes the body of the sacrifice while the village watchman takes the head. A similar sacrifice is made to the Monthaiyan deity also.

Kuthirai Eduppu

151. On the third day, they celebrate the 'Kuthirai Eduppu.' The two horse models are taken to the Ayyanar temple in a ceremonial procession.

The rituals for the day start with a puja to the village deity Monthaiyan, where the horse models are mounted on a cart. A party of Chakkiliyans, dressed in motley colour come in procession, from the temple of Sonachami to the Monthaiyan temple, carrying a palm leaf box containing unhusked paddy, a small knife, and small pole. At the Monthaiyan temple, the Chakkiliyan Pujari pours the paddy at the feet of the horse model, sacrifices a cock, and smears its blood on the eyes of the earthen horse; while doing so, the Pujari has his eyes tied with a piece of white cloth. After the puja is over, the horses are taken in procession to the Ayyanar temple headed by the female members of the Kanakkan's family who carry new earthen pots (Pongal Panai). At Ayyanar temple, the deity Ayyanar is worshipped in the traditional style. The pujari performs 'Thalugai', (the waving of cooked rice) before the deity. The rice offering is cooked in fifteen pots by the Kanakkan's family. A bloody sacrifice is also made on the day to the deity.

Bull chasing

152. On the fourth and final day, the villagers celebrate the 'bull chasing.' The rope to tie the bulls is prepared by the Pallans out of the straw and coir; when the rope (vadam) has been woven, it is placed before 'Kaniyalan' the clan deity of Pallans. The Pallan pujari after some religious oblations, gets spirit-haunted and hands over the rope to the Pallans, which is then taken in procession to the Monthaiyan temple, where 'Deeparathanai' is done to the coir. Then one end of the coir is fastened to a pole strongly run into the ground. Four persons keep the rope intact at this end. The other end of the rope is tied round the neck of a bull. The bull is decorated with garlands and a paltry sum, and eatables are tied to its neck. Then the surrounding crowd scares the bull which runs amuck round and round the pole carrying the long heavy rope and soon it gets tired. Many such bulls brought to participate in this and the first bull selected for this will always be that of a Muslim. After the bull chasing a bloody sacrifice is offered to the village deity. At night drama entertainments are conducted by the villagers. With that the festival comes to a close. The festival entails an expenditure of Rs. 1,000 which is contributed by the public.

Other festivals

153. Apart from the village festival, the villagers celebrate Karthigai, Sivarathri, Thai Pongal, Deepavali etc. Of these, Pongal is celebrated with certain amount of enthusiasm since this is the farmers' festival. The celebrations for the day commence with 'Kappu Kattuthal' ceremony. Each house is white-washed and the floor is smeared with cow-dung solution. The leaves of mango, margosa and avaram and also a flower called 'Kuzhaippoo' are put in the north-eastern corner of the house.

The scale of celebration depends on the economic status of the family. On the Pongal day the family members take bath and wear new dress. The housewife performs the pongal preparations in new pots at the front courtyard. When the rice boils, the family members shout "Pongalo Pongal". This is then offered to the sun God and eaten by the family members.

On the following day, the villagers celebrate the Mattu Pongal out of gratitude for the services rendered by the cattle. The cattle are washed and smeared with sandal paste, and fed with rich food on that day. Ceremonies to ward off evil eyes are performed, after which the cattle are driven to the "manthai" (the village square). It is a fun to see the cattle being driven by the urchins to sneak off the eatables and cash that are tied to the horns and neck of the cattle.

Muslims

154. Muslims in the village are highly religious minded, and staunchly observe the religious rites and regulations. They have faith in the monotheism of God, the prophecy of Mohammad and the sacredness of Quranic teachings. The two groups of Muslims in the village belong to the Hanafi sect and worship in the same Mosque. The Mosque is situated in front of the Monthaiyan temple at the western corner of the village. This Mosque is a small brick-mortar construction, very well maintained by the local Muslims. According to their religious custom no one should enter the Mosque without washing their feet and for this purpose a tiny well is provided nearby. The Mosque is devoid of any picture or idol and the walls are kept neat and white. The floor is covered with mats.

The Mosque is named after one Sidi Balu Jamedar who it is said was an army officer under Mohammad Ali, the Nawab of Walajah. In the past the Mosque had many inam villages for its maintenance. Later on the Government took over the villages and paid a compensation of Rs. 28,000. The Mosque employs a Muslim priest and an orderly and their remuneration

is paid by the Government. The priest is also paid a paltry sum of Rs. 20 per month by the trustee of the Mosque.

Mass prayers

155. Religious prayers are conducted regularly in the Mosque. Islam enjoins upon Mohammedans above the age of 12 to say prayers five times a day. There are fixed times for these prayers. They are:

Pajar	5.00 A.M.
Zohar	12.45 P.M.
Assar	5.00 P.M.
Muggrili	6.30 P.M.
Ishaa	8.00 P.M.

But these mass prayers are regularly attended by elders who are more scrupulous in following the religious tenets than the younger generation. There are special prayers called 'Jumma Namaz' on Fridays. On that day most of the pious Muslims abstain from work and make it a point to attend prayers. While they worship, the local Muslims place their hands just below the umblicus. The mass prayers are conducted by the 'Moulvi.' The faithful are invited to the prayers by beating the Nagara (small drum) and making a religious call by the 'crier.'

The local Muslims are not fully aware of the religious tenets. However, they are aware of some essential principles such as belief in Mohammedan faith, offering prayers five times a day, observance of fast during Ramzan, visit to the holy land of Mecca if possible, and lastly giving alms to the poor. Of these, the last two are restricted to the rich.

Muslim calendar

156. The Muslims have their own calendar known as 'The Hajra.' The Mohammedan era commenced from the day of the Prophet's exodus from Mecca to Medina *i.e.*, 15th July, 622 A.D. The first day of the month of Muhurram is the New Year Day for Muslims. The twelve Muslim months are as follows:

1.	Muhurram	7.	Rajjahe
2.	Safar	8.	Shaban
3.	Rabi-ul-Avval	9.	Ramzan
4.	Jamadi-ul-Avval	10.	Shaw-wal
5.	Rabi-ul-Sani	11.	Zeil-Kaida
6.	Jamadi-ul-Sani	12.	Zeil-Hajj

The Muslim names for the days are as follows:

Itwar ...	Sunday	Jumarat ...	Thursday
Pir ...	Monday	Jumma ...	Friday
Mangal ...	Tuesday	Hafta ...	Saturday
Charsumba ...	Wednesday		

Festivals

157. Ramzan, Bakrid and Muhurram are the universally important festivals of Muslims. The Ramzan is a festival of fast that falls in the Ramzan month (9th month) - February—March. During the month all the Muslims observe fast and abstain from food and water from 4-30 A.M. till sun-set. The staunch and orthodox Muslims avoid smoking, pan chewing and even swallowing one's own saliva. The significance of the festival is that the Holy Quran was revealed to the Prophet in the month of Ramzan. During the nights of Ramzan, special mass prayers are conducted at the Mosque and verses from the Holy Quran suited to the occasion are also read. The festival gains momentum on the 27th day when the local Muslims celebrate the 'Lailathul Kathir.' On the last day of the festival, (*i.e.*, on the day when they see the new crescent) special mass prayers are conducted throughout the night till 4-30 A.M. on the following morning. Then the fast is broken by eating sweetmeats, etc. On the following morning, all the Muslims, both poor and rich, wear new dress and give alms to the poor. A special mass prayer is also conducted during the day time.

Bakrid

158. This is a significant festival and is a festival of sacrifice. It is celebrated on the tenth day of the Muslim month Zul Haj (May-June). A few undertake pilgrimage to Mecca during this month. This festival is celebrated in commemoration of the Prophet Ibrahim's bid to sacrifice his son Ismail to God. According to tradition, God commanded Prophet Ibrahim to sacrifice his only son Ismail to Him. True to the wishes of God, the Prophet made preparations for sacrificing his son. However, God restored Ismail his life and instead accepted the sacrifice of an

animal. It is a festival of great rejocing. Early in the morning people gather in the Mosque where a special prayer is conducted. Well-to-do people sacrifice goat with its head turned towards west in the direction of Mecca. The mutton is shared among the relatives, and distributed to the poor.

Muhurram

159. This is a festival of mourning. It is celebrated on the tenth day of the month of Muhurram in commemoration of the martyrdom of Hussain, the grandson of the Prophet by his daughter Fathima. The Pattanis of this village celebrate this with more zeal than the Rowthers. For them it is a festival of immense pain and sorrow and during the ten days of the festival, they observe mourning. On the tenth day, their womenfolk break their bangles and even remove their Thali. During these days poor feeding is done by every family according to its status and capacity. On the eleventh day the mourning is ended.

Milad-un-Nabi is another festival which is observed on the twelfth day of the month, Rabi-ul-Avval (August–September). This is celebrated as the birthday of the Prophet Mohammed. Rabi-ul-Sani is also another festival of minor importance.

In addition to this list, the villagers celebrate a festival called " Santhanakkudam vizha.' This is an imitation of the famous Kauthuri festival at Nagore. The festivals falls in the Muslim month of Rabi-ul-Sani. On the first phase of the moon in the month, the festival commences with flag hoisting. A green flag with the Muslim religious symbol, the crescent, is taken in procession by the Muslim Nattanmai in a tray accompanied by other trays in which sugar, fruits etc., are taken. The flag is hoisted on the mast by the Haji at the ' Quader Howlia Mosque,' situated to the south-east of the village. The expenditure on the inauguration formerly used to be met by a Hindu Vellala. The duration of the festival is ten days. During this period poor feeding is done in almost every house, and ' Rhotti ' (fried cake) along with fowl curry is served to the poor in the name of ' Nagoor Andavar.'

On the last day of the festival, a pot full of sandal solution is carried in procession to the accompaniment of music and songs in praise of Allah. Both Hindus and Muslims take part in the festival. During the procession, each family, both Hindus, and Muslims wait at the threshold of the house with a tray containing sugar, which is blessed by the Haji. The festival comes to a close with a mass prayer at the Mosque after the return of the Santhanakkudam.

Village organisation

160. The results of the five year plans are seen in the active work of the Panchayat Board and the village Multipurpose Co-operative Society. The Wadipatti Panchayat Union, in which the Thiruvalavayanallur Panchayat is included is prompt in executing the Community Development Projects. The villagers are also willing partners to the developmental work and co-operate with the institutions, being anxious to bring about a dynamic change in the life of the village.

The Panchayat

161. The village has the Statutory Panchayat since March 1959. The Panchayat has seven members including the President and the Vice-President. During our survey, the Panchayat had a fair representation of all communities including the Scheduled Castes. In the former set-up, the members were nominated. In the present set up the members are elected after a keen contest. No Muslim was returned during the election. The present set-up has the following composition Pillais (4), Asari (1), Servai (1) and Harijan Chakkiliyan (1). The President belongs to the Vellala community. Elections to the Panchayat are held every five years. For the election purpose, the Panchayat area has been divided into two blocks *viz.*, Block I comprising the Thiruvalavayanallur village and Block II, the Nagari village. The present Panchayat consists of four members representing Block I and three members from Block II. The election had been conducted in a peaceful and effective way. The candidates took pain to educate the voters in the

exercise of their franchise, and it is said, that during the recent election, the number of invalid votes was negligible.

Income of Panchayat

162. The Panchayat derives its income mainly from house tax, registration fee, income from leasing the irrigation tank for fishing etc. The following statement shows the income and expenditure for the Financial year ending March 1965.

Income-Expenditure for the Financial year ending March 1965

Income	Rs.	nP.	Expenditure	Rs.	nP.
Opening balance	828	26	Clerk's pay	180	00
House tax	732	97	Tour bills	100	63
Library tax	13	89	Stationery and miscellaneous	331	44
Professional tax	110	00	Street lights	462	65
Vehicle tax	58	42	Independence Day expenses	69	42
Registration fee	2,270	19	Maintenance of Library	120	00
Matching grant for house tax	386	00	Expense on the auction of trees	67	50
Auction of tank fishing	1,615	00	Expenses on auction of tank fishing	315	00
Income from trees on poramboke	561	00	Maintenance of radio	100	00
Income from trees on roads	650	00	Composite manure pits	3	00
Miscellaneous income	39	80	Tools	14	50
			Repairing expense	20	00
			Mid-day meal	289	44
			Roadside trees	35	00
			Maintenance of cocoanut seedlings	180	00
			Watching expenses	...	
			Scavenger	180	00
			Park and Machine	700	00
			Advance by President	379	00
			Savings Bank	25	00
			Closing Balance	3,692	95
Total	7,265	53		7,265	53

The Panchayat derives a good income by way of registration fees, and by auctioning the fishing rights. The increase in the income from the registration fee may be due to the increase in the number of new registrations as a result of the transfer of the Inam lands into ryotwari lands. The second largest source of income comes from the auction of fishing right in the irrigation tank. The Panchayat originally gets the right from the Government on payment of Rs. 315 and then subleases the right to the private parties in open auction.

On the expenditure side, the Panchayat has spent considerable amounts on street light, mid-day meal for school children, construction of a small park for children and purchasing a sewing machine for the Mathar Sangam. The Thermal Power Station at Samayanallur supplies electricity required for the village. Street lights have been fitted in the main streets in the settlement of the caste Hindus and Scheduled Caste Pallans. Steps are also being taken for the electrification of the Chakkiliyan Cheri. The Panchayat has also constructed an overhead tank to supply protected water. It has also a proposal to construct drainage canals in the village. Road is another dire necessity in the village. The present road to the village is only a narrow macadamised road. There is a proposal with the Panchayat to revive the old scheme of linking Thiruvalavayanallur with Nedungulam. A few years back the Government took steps to construct the road. But due to difficulty in land acquisition the scheme is said to have been put in cold storage. If this becomes an accomplished fact, it will connect the village with the now unconnected neighbouring villages on the west, and also facilitate bus traffic. There is also another ambitious proposal to channelise the water of Mullai river from a place near Andipatti and thus irrigate the fields round the year.

With the provision of all these facilities to the villagers, the Panchayat has become very popular among the villagers. Without faction they show interest in its activities, and co-operate whole heartedly in its developmental programmes. We examined how far the Panchayat was popular among the villagers, and the results of our observations are tabulated below.

TABLE No. XXXVII

Opinion about improvement through Panchayats

Community	No. of households	No. according to whom after establishment of Statutory Panchayat there has been: Improvement (a) Doing good to village	Improvement (b) Discussing the way of improving the village	Improvement (c) Looking after the welfare	No. according to whom after establishment of Statutory Panchayat there has been: Harm (a) Deciding about Porambokе land	Harm (b) Building road, latrine to the village	Harm (c) Electricity radio installed, road	No. according to whom after establishment of Statutory Panchayat there has been neither improvement nor harm.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
Vellalar	38	23	...	...	...	...	...	...
Asari	12	6	...	1	...	...	...	...
Agamudaiyar	3	2	...	...	1	...	...	...
Pandithar	1	...	...	...	...	...	...	...
Ekali	1	...	...	...	...	...	...	...
Pallan	33	25	...	...	...	...	...	...
Chakkiliyan	16	9	...	...	...	...	...	...
Rowther	22	13	...	1	...	1	1	...
Pattani	12	7	1	2	...	...	...	...
Roman Catholic	1	1	...	...	...	...	...	...
Total	139	86	1	4	1	1	1	...

TABLE No. XXXVIII

Information about main functions of Panchayats

Community	No. of households	No. that could tell the period of existence of Panchayat correctly	No. that could describe the main functions of the Panchayat	Remarks including note on the functions of the Panchayats set up according to Statute	Remarks on the effec of the introduction o the Panchayat Act
(1)	(2)	(3)	(4)	(5)	(6)
Vellalar	38	24	23	...	...
Asari	12	3	7	...	...
Agamudaiyar	3	3	3	...	...
Pandithar	1	...	...	...	...
Ekali	1	...	...	...	...
Pallan	33	10	25	...	...
Chakkiliyan	16	3	9	...	...
Rowther	22	15	15	...	...
Pattani	12	9	10	...	...
Roman Catholic	1	...	1	...	...
Total	139	67	93	...	...

It is revealed that nearly 49 per cent of the households were able to tell the exact period of its establishment. About 68 per cent of them described its function adequately. However, many could not differentiate the activities of the various village institutions and generally remarked that "The Panchayat does good".

The Panchayat Union

163. Thiruvalavayanallur is a satellite Panchayat of the Wadipatti Panchayat Union. The union headquarters is situated six miles away on the Dindigul-Madura trunk road. Including Thiruvalavayanallur, the Wadipatti Panchayat Union has twenty Panchayats under its control, and the area of its jurisdiction extends to 55.62 sq. miles. The union covers wholly, the Firka of Sholavandan and partly, the Nirethan Firka. The block had its origin in October 1956, as an intensive Block and attained stage II two years later. The Panchayat Union was found on 1st March 1963.

The village has been benefited due to the formation of the Panchayat Union. The Panchayat Union has laid a road from the trunk road to the village at a cost of Rs. 3,000. Half the cost has been met by the Panchayat. It has also met half the total cost of Rs. 3,000 for the improvement of culvert. The total cost of Rs. 1,250 for revetment, has been completely borne by the Union. It has also contributed 50 per cent of the total cost of Rs. 6,900 for the construction of a new school building. Within the school premises, a children's park at a cost of Rs. 1,500 has also been formed and playing materials worth Rs. 500 have been supplied to the school. For the convenience of the teachers, a teachers' quarters has also been constructed at a cost of Rs. 5,000, and the whole cost has been borne by the union itself. Towards the improvement of health and sanitation, a sizable amount has been spent by the Union for the construction of an overhead tank at a cost of Rs. 24,000. The villagers contributed 5 per cent of the cost. The Union has also constructed a workshed at a cost of Rs. 3,000 for the benefit of the Mat weavers in the village.

On the agricultural side, the Union has made headway in helping the farmers. The Gramasevak has done commendable work in supplying the farmers with improved strains of seeds, new implements, pesticides etc. However, the introduction of these new methods, required the persistent goading of the Gramasevak.

One cannot even now say that he has achieved the maximum. However, he has succeeded in convincing a few. Four enterprising farmers have received demonstrations and pursued Japanese method of cultivation. The Union has also supplied 1.5 tons of improved strains of seeds to other farmers. A few other enterprising farmers have received improved implements and so far fourteen Bose ploughs and fifteen iron ploughs, have been supplied by the Union. It has also put sprayers, and a bund former, at the disposal of the Panchayat for the farmers' use. The Gramasevak also enlightens the farmers, about the modern ways of destroying pests. So far, two tons of pesticides in the form of powder, and fifty-two tubes in liquid form have been supplied to the villagers. It has also supplied 5.2 tons of chemicals and other improved fertilizers, and 12 tons of green manure seeds. A start has also been made to promote coconut cultivation in the village. A total of thirty seedlings have been planted at a total cost of Rs. 289.62, and the Union has contributed Rs. 180.00 towards that.

Despite all these developmental work of the Union in the village, only half of the total households are aware of the existence of the Union. A total of sixty nine households are reported to have benefited by the Block directly, while, the whole village is benefited by various other public works. The Gramasevak still seems a stranger to many. During our enquiry only fifteen households were able to tell his functions with some amount of accuracy, even though the other households remember him as a good soul appointed to work for the welfare of the village. Except a few enterprising young farmers, quite a few still keep him at a little distance.

TABLE No. XXXIX

N.E.S. Blocks—Nature of benefit-only in respect of villages covered by N.E.S. Blocks

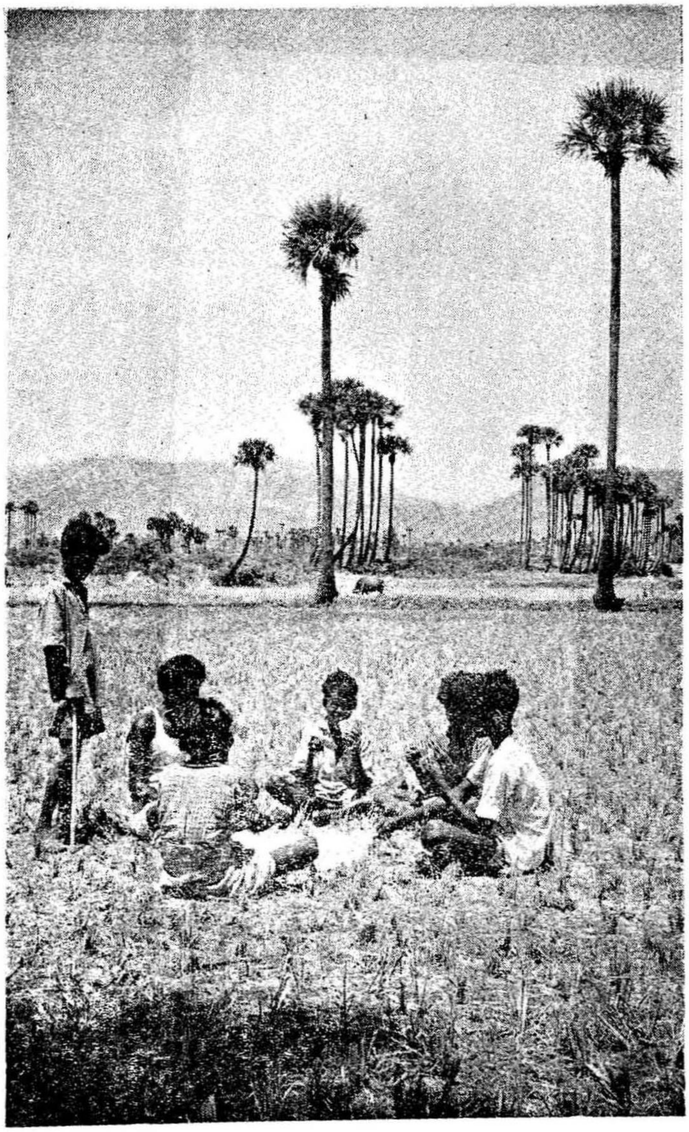
Caste/Tribe/ Community	No. of households	No. aware of existence of N.E.S. Block	No. of benefited by N.E.S. Block	No. benefited in the manner as below				
				Road and school	Loans, road and school	Malaria eradication and loans	Road, school and tank repaired	Road
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
Vellalar	38	17	21	19	1	1	...	...
Asari	12	6	6	6	...	...	...	...
Agamudaiyar	3	...	3	3	...	...	...	...
Pandithar	1	1	...	...	...	...	...	...
Ekali	1	1	...	...	...	...	...	...
Pallan	33	26	7	7	...	...	...	...
Chakkiliyan	16	11	5	4	...	...	...	
Rowther	22	5	17	12	1	...	4	...
Pattani	12	3	9	9	...	...	...	...
Roman Catholic	1	...	1	1	...	...	...	...
Total ...	**139**	**70**	**69**	**61**	**2**	**1**	**4**	**1**

TABLE No. XL

N.E.S. Blocks—Nature of benefit-awareness about the function of Gramasevak

Caste/Tribe/ Community	No. of households	No. aware of the functions of Gramasevak	No. that could describe the functions of Gramasevak			
			Fully satisfactorily	Satisfactorily	Unsatisfactorily	Incorrectl
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Vellalar	38	36	...	2	...	...
Asari	12	11	...	1	...	...
Agamudaiyar	3	3	...	...	...	...
Pandithar	1	1	...	...	...	...
Ekali	1	1	...	...	...	...
Pallan	33	31	...	2	...	...
Chakkiliyan	16	15	...	1	...	...
Rowther	22	15	...	7	...	...
Pattani	12	10	...	2	...	...
Roman Catholic	1	1	...	...	...	...
Total ...	**139**	**124**	...	**15**	...	...

The village has the nearest Veterinary Hospital at Wadipatti, six miles away from the village. The farmers feel reluctant to drive their diseased cattle to that distance and are content to have the animals treated locally with local medical condiments or leave it to its natural cure. Keeping the stud-bulls in Wadipatti also leaves no chance to the farmers to cross-breed their cattle. A close watch on the cattle health is also absent, and the Veterinary Assistants visit the village only when epidemic breaks out in the village.



The forbidden pleasure – young boys at the game of cards

Other institutions

164. The other mentionable institutions and organisations in the village are the Co-operative Society, Village Volunteer Force, Social Recreation Centre, Mathar Sangam etc. As has been adverted already, the Co-operative movement has a smooth functioning in the village. Above all things the credit facility available in the society, induces many of the farmers to become its members. The society has enough scope to enlarge its activities. Presently, the local Mat weavers have no Co-operative Society of their own. If the existing society is made to bring the Mat-weavers under its fold and to provide marketing facilities for their products, there is every chance of its becoming prosperous. Another notable drawback is the red-tapism involved in sanctioning loans. This disappoints the villagers, make them doubt the institution's efficiency and discourages them to approach it for further loans. Further the loans are extended against the security of lands and other property. So many of the poor leaseholders are not entitled to draw loans even for their cultivational purposes. If these shortcomings are overcome, one can expect a thriving business for the Co-operative Society in the village.

Village Volunteer Force

165. The Village Volunteer Force in Thiruvalavayanallur was organised during the recent emergency. Though of recent origin it has ample scope to do constructive work in the village. It has three divisions or 'Ani' which are entrusted with matters relating to the protection of the village, and the promotion of agriculture and education. These divisions are not intended to be watertight compartments and all members take part in the work of the other divisions also. The Village Volunteer Force is led by a Vellala. The force is well represented by the youths from both Nagari and Thiruvalavayanallur. The protection force looks after the safety of the village from thieves, spies, and other miscreants. The agricultural force has been assigned the task of impressing on the farmers the need to introduce improved methods of cultivation. The educational force strives for the cultural exchange of news and views among villagers. It is heartening to note that the youngsters hear the 'Farmers' Forum' broadcast by the 'Akaswani', Madras every Tuesday and Friday. The 'Akaswani', also gives an opportunity to the villagers to exchange their views with others and solve their cultivation problems. In short, the Village Volunteer Force is organised on the model of the 'Santhi Senai' by Mahatma Gandhi. If only the zeal and enthusiasm remain unimpaired with the passage of time, it has a promising future.

Social Recreation Centre

166. The Social Recreation Centre in the village is housed in the Panchayat Office itself. The Centre owns a small library, and Tamil books worth of Rs. 400 are available there. The library is utilised by a good number of people including women. Twelve magazines which have an educative value and which are informative with regard to rural facts and problems, are available to the readers at the Centre. A sum of Rs. 100 is annually earmarked for these magazines. The Centre also owns a radio supplied by the Block.

Caste Panchayat

167. Caste Panchayat as such does not exist in the village. However, there are certain informal councils among the low caste of Pallans and Chakkiliyans to settle disputes among themselves. Prior to the introduction of the Statutory Panchayat, Caste Councils were powerful. The administrative set-up of the Caste Panchayats in most of the castes consists of the Nattanmaikkaran as head and a few other elites of the caste as his councillors. Their verdict in matters of petty quarrels, or of any action detrimental to the caste solidarity, was final, and carried on without fail. Divorce cases and family disputes were also referred to the Caste Councils in these days and the Caste Councils were authorised by tradition to decide on matters relating to divorces also. In Thiruvalavayanallur such cases were rare and now, after the Statutory Panchayat came into being, all disputes are referred to the Statutory Panchayat and not to the Caste Panchayats.

Among Muslims, Jamath, which is still more or less powerful, decides matters of common interest to their community. Its presence is necessary, when finalising and solemnising marriage contracts. The jamath usually convenes its meeting after the Jumma Namaz on Fridays, when matters of dispute are referred to it. The Jamath can decide about divorces. However, no such incident has occurred in the village.

Social awareness

168. The villagers of Thiruvalavayanallur are simple agriculturists. The majority of them are not worried about the outside world. They are completely engrossed in agriculture, and matters relating to

agriculture and nothing else easily catches their attention. Due to the proximity of Madurai Town, symptoms of urban civilization are discernible among them. Illiteracy still prevails among the masses, and educational progress is very slow. However a few educated youngsters and their companion farmers take interest in knowing about things around them. But these enthusiasts are not even 1 per cent of the total population. Even the enlightened few in the village are not thorough with the Legislative enactments and other measures implemented by the Government for the welfare of the masses.

Family Planning

169. The attitude towards Family Planning is not quite encouraging in the village. With an income hardly adequate for bare subsistence, the villagers are unwilling to limit the size of their family. The more religious-minded among them consider this unnatural, and going against the ways of Providence. During our survey, only 16.54 per cent of the households were unwilling to have more children, 17.97 per cent wanted more children and the remaining large majority were found indifferent. According to them artificial limitation would lead to disintegration of the family. The villagers have no confidence in the Vasectomy operations and are afraid that it would affect their health. This fear is based upon information regarding stray cases of failure in Vasectomy. Thanks to the efforts of the Panchayat Union, two male members in the village have undergone the Vasectomy operation. Safety measures such as tablets, contraceptives etc., have not so far been supplied to the villagers. Further the local Muslims are, by tradition, opposed to Family Planning. It is evident that adequate propaganda for popularising the Family Planning programmes is lacking in this village.

We have analysed the attitude of the villagers towards Family Planning with reference to the number of children in the family, the age of the head of the household, the age of the child bearing women, the duration of marriage and the income of the family. The results are given in the Tables No. XLI to XLV.

TABLE No. XLI

Information and attitude towards Family Planning with reference to number of sons and daughters in households

Community	Number wanting more children							Number wanting no more children					
	No. aware of Family Planning Centre	Have more than three sons in households	Have 1 to 3 sons in households	Have no son	Have no daughter	Have no children	Have sons & daughters	Have more than 3 sons in households	Have 1 to 3 sons in households	Have no son	Have no daughter	Have no children	Have sons & daughters
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
Vellalar	...	...	3	2	...	1	1	...	1	...	...	1	5
Asari	...	...	...	...	...	1	1	...	1	...	...	1	...
Agamudaiyar	...	...	...	...	...	1	...	...	...	...	...	1	...
Pandithar	...	...	...	...	...	...	...	...	...	...	...	...	...
Ekali	...	...	...	...	...	...	...	...	...	...	...	...	...
Pallan	...	...	...	2	...	...	2	...	...	...	...	...	4
Chakkiliyan	...	...	...	...	...	3	2	1	...	...	...	...	1
Rowther	...	...	...	...	...	4	...	...	2	...	...	...	3
Pattani	...	...	1	...	...	...	...	...	...	...	...	...	2
Roman Catholic	...	..	1	...	...	...	...	...	...	...	...	...	...
Total	...	...	5	4	...	10	6	1	4	...	...	3	15

TABLE No. XLI (*Concld.*)

Information and attitude towards Family Planning with reference to number of sons and daughters in households

Community	Indifferent: Have more than 3 sons in household	Have 1 to 3 sons in household	Have no son	Have no daughter	Have no children	Have sons & daughters	Never married persons
	(15)	(16)	(17)	(18)	(19)	(20)	(21)
Vellalar	...	4	...	...	12	4	4
Asari	...	3	...	...	3	2	...
Agamudaiyar	...	...	...	...	...	1	...
Pandithar	...	...	1	...	...	...	...
Ekali	...	...	...	...	1	...	...
Pallan	...	3	1	...	9	10	2
Chakkiliyan	...	4	3	...	1	1	...
Rowther	...	1	1	...	2	7	2
Pattani	...	1	2	...	2	3	1
Roman Catholic	...	...	...	...	...	...	...
Total	...	16	8	...	30	28	9

TABLE No. XLII

Attitude towards Family Planning with reference to age of the head of the households

Community	No. wanting more children, the age of the heads of household (male) being: Above 50	41 - 50	31 - 40	21 - 30	20 or less	No. wanting no more children, the age of the heads of household (male) being: Above 50	41 - 50	31 - 40	21 - 30	20 or less	Indifferent: Above 50	41 - 50	31 - 40	21 - 30	20 or less
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)
Vellalar	...	1	1	5	...	2	4	...	1	...	8	5	2	5	...
Asari	...	...	2	...	...	...	1	...	1	...	2	3	2	1	...
Agamudaiyar	...	...	...	1	...	1	...	...	...	...	1	...	...	...	...
Pandithar	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...
Ekali	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...
Pallan	...	...	1	3	...	1	1	2	...	...	4	11	6	2	...
Chakkiliyan	...	...	2	3	...	...	...	1	1	...	1	2	5	1	...
Rowther	...	1	...	3	...	1	4	...	...	...	4	3	2	2	...
Pattani	...	...	...	1	...	...	1	1	...	...	4	1	3	...	...
Roman Catholic	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...
Total	...	2	7	16	...	5	11	4	3	...	26	25	20	11	...

TABLE No. XLIII

Attitude towards Family Planning with reference to age of the child bearing woman being

Community	No. wanting more children, the age of the child bearing woman being							No. wanting no more children, the age of the child bearing woman being						
	Above 40	36 - 40	31 - 35	26 - 30	21 - 25	16 - 20	Less than 16	Above 40	36 - 40	31 - 35	26 - 30	21 - 25	16 - 20	Less than 16
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Vellalar	...	...	...	2	2	3	...	2	1	1	2	1	...	...
Asari	...	...	...	1	...	1	...	...	1	...	1	...	...	...
Agamudaiyar	...	...	...	...	...	1	...	1	...	...	...	...	...	...
Pandithar	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Ekali	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Pallan	...	...	...	...	3	1	...	2	...	1	1	...	...	...
Chakkiliyan	...	...	...	2	2	...	1	...	...	...	2	...	...	...
Rowther	...	...	...	2	1	1	...	2	1	2	...	...	...	...
Pattani	...	...	...	...	...	1	...	...	1	...	1	...	...	...
Roman Catholic	...	...	...	...	1	...	...	...	...	...	...	...	...	...
Total	...	...	...	7	9	8	1	7	4	4	7	1	...	...

Community	Indifferent							Never married
	Above 40	36 - 40	31 - 35	26 - 30	21 - 25	16 - 20	Less than 16	
	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)
Vellalar	11	...	1	4	4	...	...	4
Asari	4	...	1	2	...	1	...	...
Agamudaiyar	1	...	...	...	...	...	...	...
Pandithar	1	...	...	...	...	...	...	...
Ekali	1	...	...	...	...	...	...	...
Pallan	12	1	3	1	5	1	...	2
Chakkiliyan	2	...	...	1	2	4	...	...
Rowther	6	...	1	1	3	...	...	2
Pattani	5	1	1	...	...	1	...	1
Roman Catholic	...	...	...	...	...	...	...	...
Total	43	2	7	9	14	7	...	9

TABLE No. XLIV

Attitude towards Family Planning with reference to duration of marriage

Community	No. wanting more children, duration of marriage being (in years)					No. wanting no more children, duration of marriage being (in years)					Indifferent (in years)					Never married	Not stated
	Over 20	16 – 20	11 – 15	6 – 10	5 or less	Over 20	16 – 20	11 – 15	6 – 10	5 or less	Over 20	16 – 20	11 – 15	6 – 10	5 or less		
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)
Vellalar	...	...	2	2	3	4	...	2	1	...	13	2	3	1	1	4	...
Asari	...	...	1	...	1	1	...	1	...	...	5	...	1	1	1	...	...
Agamudaiyar	...	...	...	...	1	1	...	...	...	...	1	...	...	...	...	...	...
Pandithar	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...	...	...
Ekali	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...	...	...
Pallan	...	...	2	1	1	2	1	1	...	...	11	5	1	4	1	2	1
Chakkiliyan	...	...	1	2	2	...	...	2	...	...	3	1	4	...	1	...	...
Rowther	...	1	1	...	2	4	1	...	...	...	6	1	2	2	...	2	...
Pattani	...	...	...	...	1	1	1	...	...	...	7	...	...	...	1	1	...
Roman Catholic	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...
Total	...	1	7	6	11	13	3	6	1	...	48	9	11	8	5	9	1

TABLE No. XLV

Attitude towards Family Planning with reference to monthly income

Community	No. wanting more children having monthly income of					No. wanting no more children having monthly income of				
	Rs. 101 and above	Rs. 76 – 100	Rs. 51 – 75	Rs. 26 – 50	Rs. 25 or less	Rs. 101 and above	Rs. 76 – 100	Rs. 51 – 75	Rs. 26 – 50	Rs. 25 or less
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Vellalar	2	...	...	5	...	1	...	3	3	...
Asari	...	...	1	1	...	...	...	...	1	1
Agamudaiyar	...	...	1	...	...	...	...	...	1	...
Pandithar	...	...	...	...	...	...	...	...	...	...
Ekali	...	...	...	...	...	...	...	...	...	...
Pallan	...	...	...	1	3	1	...	1	2	...
Chakkiliyan	...	...	1	2	2	...	...	...	1	1
Rowther	1	...	...	3	...	1	1	3	...	...
Pattani	...	...	...	1	...	...	1	...	1	...
Roman Catholic	...	1	...	...	...	...	...	...	...	...
Total	3	1	3	13	5	3	2	7	9	2

TABLE No. XLV (*Concld.*)

Attitude towards Family Planning with reference to monthly income

Community	Indifferent									
	Rs. 101 and over	Never married	Rs. 76 – 100	Never married	Rs. 51 – 75	Never married	Rs. 26 – 50	Never married	Rs. 25 or less	Never married
	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)
Vellalar	2	...	5	2	3	...	5	2	5	...
Asari	...	...	1	...	1	...	5	...	1	...
Agamudaiyar	1	...	...	...	...	...	...	...	...	...
Pandithar	...	...	...	...	...	...	...	...	1	...
Ekali	...	...	...	...	...	...	...	...	...	...
Pallan	...	...	1	...	2	...	7	1	13	1
Chakkiliyan	...	...	...	...	...	...	7	...	2	...
Rowther	1	...	1	...	2	1	6	1	1	...
Pattani	...	...	...	1	3	...	4	...	1	...
Roman Catholic	...	...	...	...	...	...	...	...	...	...
Total	4	...	8	3	11	1	34	4	24	1

General activities

170. There are some young energetic men in the village who are interested in political and social activities. Being close to Madura, the political activities there have to a certain extent influenced the villagers here. There is a political sufferer in the village, who is a Muslim. The villagers support any party they like. But the village is free from faction or friction on political grounds. There are also few social workers in the village. The recent introduction of the Village Volunteer Force, Youth Club etc., has encouraged young men in the village to do social service.

TABLE No. XLVI

General

Community	Total No. of households	Number of households: Reading daily newspaper	Member or members of which work for social uplift	Member or members of which take active part in politics	Member or members of which have joind Co-operative Society
(1)	(2)	(3)	(4)	(5)	(6)
Vellalar	38	...	...	3	16
Asari	12	...	...	...	4
Agamudaiyar	3	...	...	...	2
Pandithar	1	...	...	...	...
Ekali	1	...	...	...	...
Pallan	33	...	...	...	2
Chakkiliyan	16	...	...	...	2
Rowther	22	...	1	...	11
Pattani	12	...	...	...	1
Roman Catholic	1	...	...	...	...
Total	139	...	1	3	38

Recreational facilities

171. The villagers have very few recreational facilities. Cinema is the only recreation to many of the young men while the elders and the aged either play cards or indulge in some aimless talk near the coffee stall or in the village square. Some of the villagers play indigenous indoor games. Womenfolk generally play Pallanguzhi, Sozhi etc. Young boys and girls have enough recreational facilities in the school. There is a good stock of sports materials in the school like volley ball, foot ball etc., and the formation of the children's park has provided them adequate opportunity for recreation.

CHAPTER VI

CONCLUSION

172. Thiruvalavayanallur presents the true picture of a village of the South Indian plains. The typical rustic features are still in vogue even though the fleeting times have not spared even this remote village. Impact of modernisation is clearing up in the vision but the simple rustic folk of the village has not given up their ancient and traditional mode of life to run after the comforts of modern life.

Caste system, the back bone of traditional village life still persists and one could still see the Vellalas, Agamudaiyars, Pallans and others here. Hindus, Muslims and Christians live in the village but there is an essential element of rustic purity in the harmonious life that these distinct religious group lead in the village. There is an atmosphere of concord and amity prevalent among them and not even a stray visitor to the village could miss this.

Though the village is not far from the temple city of Madura, literacy has not yet permeated into the village to any appreciable extent. The non availability of educational facilities and the apathy of the villagers to send their children to school are the contributing factors. The village has only one school to impart primary education. Higher education facilities are available only at Sholavandan and Samayanallur, four miles away from the village. The distance serves as an impediment and many children curtail their studies after their Primary Education. Opening up of a Higher Elementary School here might prove an impetus to better education level among the village youth.

The mainstay of the village is agriculture which is far from satisfactory. Like any Indian farmer the village farmer is steeped in conservative ideas and cling on to age old practices in spite of the numerous deficiencies of these practices with the result that he gets insufficient return, and suffers from the proverbial burden of indebtedness. The vicious cycle is repeated. Above all, agriculture in the village suffers from scarce irrigational facilities. Under the present system, the Thiruvalavayanallur tank which is the main storage does not get a copious supply of water from the Periyar channel due to its distant location at the tail end of the channel. The villagers' desideratum is to improve the present system with a provision of direct link from the supplying source, a few miles away from the village. If this could be feasible, it may facilitate double crop and thus increase the agricultural production.

On the cultural side, we have to make mention of a few organisations such as Volunteer Force, Youths Club, Social Education Centre etc. Along with the Panchayat Board, these organisations strive well for the social and economic improvement of the village. An ideal village like Thiruvalavayanallur where people co-operate to an appreciable extent with the Governmental developing agencies, provides ample scope for these organisations to thrive.

Lastly the villagers are in dire need of a good road to link the village with the neighbouring town of Sholavandan and other nearby villages.

There is already a proposal to lay a road connecting Thiruvalavayanallur with Nedungulam. But this has not materialised so far due to difficulties in land acquisition. If this scheme materialises, it may open a new way for Bus Transport to the village, and also provide easy marketing facility for the produce of the village.

APPENDIX I

CENSUS 1961 – SOCIO ECONOMIC SURVEY

Household schedule

Name of village. *House number.* *Serial number.*

1. Person or persons interviewed: ...

2. (*a*) Name of the head of the household: ...

   (*b*) Sex: ...

   (*c*) Age: ...

3. Statement ...

Name	Relationship to head of household	Religion	Sex	Age	Marital status	Age at marriage	Literacy	Primary occupation	Monthly income	Secondary occupation	Monthly income	Tertiary occupation/monthly income	Activity, if not working	Is the occupation traditional or not?

A. DURATION OF RESIDENCE :

4. (*a*) For how many generations, counting from head of the household backwards, has the household been residing in this village ?

(*b*) If the head of household has migrated to this village, together with the household, where was his ancestral home ?

(Specify taluk, district and State).

B. RELIGION:

5. (*a*) Religion :

(*b*) Sect :

(*c*) Tribe or Caste :

(*d*) Sub-tribe or sub-caste :

6. (*a*) Is there a deity or object of worship or a sacred plant in the house ? (Answer Yes/No).

(*b*) If 'Yes', where is the deity or object of worship located in the house ?

(*c*) What is the name of the deity or object of worship or sacred plant and what is the form of worship ?

(*d*) Other than this, what is the principal deity of the household ?

7. Do you know that Untouchability in any form has been prohibited under law ? (Answer Yes/No).

C. MARRIAGE :

8. (*a*) (1) Has any marriage in contravention of Caste or Tribal Law taken place in this household ? (Answer Yes/No).

(2) If such a marriage has taken place, give details about the marriage.

(*b*) With what castes or tribes other than the caste or tribe of the household is marriage.

(1) Permissible.

(2) Desirable.

(*c*) Was dowry given on the occasion of the marriage of the son? (Answer Yes/No. If 'Yes', mention amount—cash and kind.)

(*d*) Was dowry given on the occasion of the marriage of the daughter? (Answer Yes/No. If 'Yes', mention amount.)

(*e*) Are you aware of the fact that the taking of dowry has been prohibited according to a recent piece of legislation?

9. Have you any objection to contract marriages for persons of your household with persons of same social and economic status as yours but belonging to the following communities. [Mark with a (√) the names of the communities against which you have no objection.] (Communities to be listed in the village:—

D. INHERITANCE:

10. (*a*) Do you know that there have been changes in recent years in Hindu Adoption Act? (Answer Yes/No.)

(*b*) If yes, what do you think are the salient features of recent changes? (List of salient features to be prepared.)

11. (*a*) Do you think that there have been changes in recent years in Hindu Succession Act? (Answer Yes/No.)

(*b*) If yes, what do you think are the salient features of such changes? (List of salient features to be prepared).

12. (*a*) What relatives, including male members and widows and daughters, married and unmarried, inherit property on the death of a married male person belonging to the same caste as your household?

(*b*) What is the share of each such member?

13. Are you in favour of inheritance of property by daughters equally with sons?

E. PROPERTY :

Land

14. If the household possesses land, fill up the following :—

(*a*) (1) Own lands.

(2) Land held direct from Government under tenure less substantial than ownership.

(3) Land held from private persons or institutions.

(4) Land given out to private persons or institutions.

(5) Land held on lease.

(6) Others.

Total ...

(*b*) Total area under cultivation :

(*c*) Area comprising homestead :

(*d*) *Name of crop*	*Quantity obtained last year*	*Quantity consumed*	*Quantity sold*
(i) Paddy			
(ii) Wheat			
(iii) Cholam, Ragi, Cumbu			
(iv) Pulses including gram			
(v) Sugarcane			
(vi) Barley			
(vii) Vegetable			
(viii) Jute			
(ix) Chillies			
(x) Tobacco			
(xi) Oilseeds			
(xii) Cotton			

(xiii) Ginger

(xiv) Fodder or bamboo cane

(xv) Fruits

(xvi) Other agricultural crops (Maize, Jowar, Bajra, etc.)

(*e*) What is the organic manure used?

(*f*) Do you use chemical fertilisers?

(*g*) Do you use any new agricultural implement which has been taught to you for the first time in the last five years?

(*h*) Do you borrow agricultural implements from others at the time of cultivation?

(*i*) Do you take help of neighbours at the time of sowing or harvesting?

(*j*) Do you assist your neighbours and receive help at the time of cultivation in the shape of manual labour?

15. How much did your father own at the time of his death?

(*a*) Land in acres.

(*b*) Houses and other property.

16. (*a*) Do you own any cattle or poultry? Give numbers.

(i) Milch cattle.

(ii) Draught bullock.

(iii) Cows, goats, sheep, pigs, duck/gheese and fowl and buffaloes.

(*b*) How much milk or milk products do you sell?

17. *Fishery*—

(*a*) Does the household own any tank?

(*b*) If fish is reared, was any quantity sold last year? (Answer Yes/No. If 'yes', mention quantity.)

F. INDUSTRY:

18. Do you conduct any industry? If yes, is it traditional?

    (a) What are the products? Quantity produced and quantity sold last year.

    (b) Which of them do you sell to neighbours or in the market?

    (c) Have you taken up this industry for the first time in the course of the last five years?

    (d) Have you adopted any new tools or instruments for running this industry? If so, name the details of the tools and instruments.

19. Name the art or craft in which you have earned proficiency.

20. When and how did you learn the art or craft concerned?

    (a) Do you consider further training necessary? (Answer Yes/No.)

    (b) If Yes, describe the type of training you desire.

21. (a) What was your father's occupation?

    (b) If you have changed your father's occupation, why have you done so?

    (c) Were you forced for lack of choice into this occupation? (Answer Yes/No.)

22. (a) Have you yourself changed your occupation from another kind to this one? (Answer Yes/No.)

    (b) If yes, explain why you have changed your own occupation?

    (c) Are you content with the present occupation?

    (d) If not what other work you are doing?

23. (a) Are you content with the present occupation? (Answer Yes/No.)

    (b) If 'No', what other work you are doing?

24. What kind of work would you like your son to do?

25. (*a*) If you are engaged in trade or business, mention the commodities dealt in.

(*b*) How do you get your finance?

(*c*) What is your approximate profit?

G. INDEBTEDNESS:

26. If head of household is in debt—

(*a*) Mention amount of debt outstanding.

(*b*) Is the household in debt? If 'Yes', fill up the following:—

	Amount Rs. nP.
(*a*) *Cause*—	
1. Purchase of land.	
2. House construction or repairs to existing building.	
3. Marriages.	
4. Funerals.	
5. To give dowry.	
6. To clear outstanding debts.	
7. Sickness.	
8. Confinement.	
9. Family day-to-day expenses.	
10. Household cultivation.	
11. Industry run by household.	
12. Business run by household.	
13. Festivals.	
14. Others.	

(*b*) *Source of debt—*

	Amount	*Rate of interest*
1. Relatives.		
2. Friends or neighbours.		
3. Village money-lenders.		
4. Professional money-lenders from outside.		
5. Government institutions.		
6. Co-operative Credit Societies.		
7. Land Mortgage Banks.		
8. Other Co-operative societies.		
9. Others (Specify).		

H. EDUCATION:

27. (*a*) How much did you spend last year on the education of your children?

(*b*) Does any member of the household regularly read a newspaper or listen to news broadcast?

I. COMMUNITY:

28. (*a*) Does the head of the household know headquarters of district, taluk, Panchayat Union Council and Block Development Office, location of the Police station under the jurisdiction of which the village is?

(*b*) Does the head of the household know the names of the principal rivers flowing through the district?

APPLICABLE TO ZAMIN VILLAGERS AND THOSE RECENTLY SETTLED

29. (*a*) Do you think that Abolition of Zamindari and Intermediary Rights has resulted in any good to you? (Answer Yes/No.)

(*b*) If yes, indicate how you have benefited.

(*c*) If no, why have you not been benefited?

30. (*a*) Have you benefited from any scheme of land reclamation or land development or any other form of Land Reform? (Answer Yes/No.)

(*b*) If yes, explain how have you benefited?

31. (*a*) Is there a Co-operative Society in your village? If yes, how many are there? If no, do you desire to have one?

(*b*) If yes, are you a member? (Give the name of the society or societies.)

(*c*) If no, why are you not a member?

32. (*a*) Is your village covered by the Community Development Project?

(*b*) Do you know what are the functions of Gramasevak? (Answer Yes/No.)

(*c*) If yes, describe his functions.

33. (*a*) Have you benefited from the Block Development Office? (Answer Yes/No.)

(*b*) If yes, how have you benefited?

34. (*a*) Is there a Panchayat in your village? (Answer Yes/No.)

(*b*) If yes, how long has the Panchayat been in your village?

(*c*) What are the main functions of the Panchayat?

(*d*) What are the main parties in your Panchayat and which caste is leading the Panchayat?

(*e*) Has there been any improvement in your village since the Panchayat was established? (Answer Yes/No.)

(*f*) If yes, what have been the improvements?

(*g*) Has there been any harm after its establishment? (Answer Yes/No.)

(*h*) If yes, what were the evils?

35. (*a*) Has any caste or tribe of your village got a separate Panchayat of its own? (Answer Yes/No.)

(*b*) If yes, what are the main functions of this Caste or Tribal Panchayat?

(*c*) Since the Statutory Panchayats are functioning, do you think these Caste or Tribal Panchayats should still continue? If yes, why should they exist?

36. (*a*) Is there a Family Planning Centre in your area? (Answer Yes/No.)

(*b*) Do you know that man and wife can prevent conception of a child by deliberate means, if they wish to do so?

(*c*) Does the head of the household wish that no more children were born to him? Or does he wish for more? Or is he indifferent?

J. DIET:

37. (*a*) How many times a day do the members of the household take their meals? Are they vegetarians or non-vegetarians?

(*b*) What are the usual items of diet at each meal? (Specify whether rice, wheat, grams, roots, etc.)

(*c*) What are the foods or drinks prohibited?

(*d*) Does the household take sugar/tea or coffee?

K. UTENSILS:

38. (*a*) What utensils are used for preparing food and for storage of drinking water?

(*b*) Of what materials are important utensils made?

(1) Earthenware.

(2) Aluminium.

(3) Copper.

(4) Brass.

(5) Eversilver.

(6) Silver.

L. FUEL:

39. What fuel is ordinarily used for cooking?

40. How do they procure it?

M. FURNITURE AND ORNAMENTS:

41. (*a*) Does the household possess a bedstead/chair/table/mirror/bench/local cot/wall shelf/almirah/stool. (Cross out those not found.)

(*b*) Is the household using any new kind of furniture for the first time in the last five years?

(*c*) If so, what are they?

(*d*) Does the household use mosquito nets?

42. List all the ornaments used by (*a*) men and (*b*) women. Give the local names and mention whether gold or silver or brass or any other material is mainly used. Give drawings.

N. HOUSES:

43. Give details about the house materials.

Roof—

(1) Mud roof.

(2) Country tiled.

(3) Mangalore tiled.

(4) Terraced (pucca roof).

(5) Zinc sheet.

(6) Tin roof.

(7) Asbestos roof.

(8) Corrugated iron roof.

(9) Wooden roof.

(10) Straw or grass roof.

(11) Leaf roof.

(12) Others.

Wall—

(1) Mud wall.

(2) Bamboo wattled wall.

(3) Mud plastered bamboo wattled wall.

(4) Wall of twigs and branches.

(5) Wall of twigs and branches plastered with mud.

(6) Reed wall.

(7) Mud plastered reed wall.

(8) Wooden wall.

(9) Brick wall.

(10) Straw or grass wall.

(11) Leaf wall.

(12) Stone wall.

(13) Others.

Floor—

(1) Mud floor.

(2) Cement floor.

(3) Wooden floor.

(4) Stone floor.

(5) Lime and mortar floor.

Number of slopes—

One.

Two.

Three.

Four.

Five.

Six or more.

Without slope.

44. (*a*) Give a plan of the house and compound showing the main places, the material of the roof, walls and doors.

(*b*) Total number of rooms in the house.

NOTE.—Give sketches and photographs wherever possible.

O. CONSUMER GOODS:

45. (1) (*a*) Does the household possess hurricane lantern/petromax or hazak/battery torchlight/kerosene stove/bicycle/gramaphone/radio set?

(Cross out those which do not apply.)

(*b*) Has any of the items been acquired for the first time in the last five years? If yes, which are these articles?

(*c*) Does the household use toilet soap/washing soap?

(*d*) Are clothes sent to washerman?

POSSESSIONS:

(2) Does the household possess—

(*a*) Car.

(*b*) Bullock cart.

(*c*) Jutka.

(*d*) Ponies.

46. (*A*) *Maternity cases*:

(1) Cases hospitalized.

(2) Number of cases—

(*a*) Confined in hospital.

(*b*) Confined by bringing doctor home.

(*c*) Confined by qualified midwife at home.

(*d*) Confined by unqualified 'Thai' at home.

(*e*) Confined without assistance.

(*B*) *Medical treatment*:

What is the medical system followed?

(1) Allopathic.

(2) Ayurvedic.

(3) Homeopathic.

(4) Combination of more than one of these.

(5) Others.

(*C*) *Medical consultation*:

Where do you go for medical consultation?

(1) Public hospitals or dispensaries.

(2) Private hospitals or dispensaries.

(3) Private doctors—

(*a*) Allopaths.

(*b*) Homeopaths.

(*c*) Others.

(*D*) *Vaccination*:

How many members of the family have been vaccinated?

(1) At least once.

(2) Within the past six months.

47. *Income*—

Total family income per mensem from—

(*a*) Land.

(*b*) Industry.

(*c*) Business.

(*d*) Occupation.

(*e*) Others (specify source).

48. *Average monthly expenditure—*

What is the expenditure on—

(A) *Food—*

(1) *Cereals and pulses—*

(*a*) Rice.

(*b*) Other grains.

(*c*) Dhall.

(*d*) Total.

(2) *Vegetables—*

(*a*) Potatoes.

(*b*) Tapioca.

(*c*) Onions.

(*d*) Coconut.

(*e*) Others.

(*f*) Total.

(3) *Non-vegetarian—*

(*a*) Meat.

(*b*) Fish.

(*c*) Egg.

(*d*) Others.

(4) *Milk.*

(5) *Ghee and oils—*

(*a*) Ghee.

(*b*) Oils.

(*c*) Total.

(6) *Condiments—*

(*a*) Chillies.

(*b*) Tamarind.

(*c*) Others.

(*d*) Total.

(7) *Sugar—*

(*a*) Sugar.

(*b*) Jaggery.

(*c*) Total.

(8) *Coffee and Tea—*

(*a*) Coffee.

(*b*) Tea.

(*c*) Total.

(9) *Liquor—*

(10) *Tobacco—*

(*a*) Smoking.

(*b*) Chewing.

(*c*) Total.

(11) Other foods including refreshments.

Total under food:

(*B*) *Education—*

(1) Fees.

(2) Books.

(3) Uniform.

(4) Others.

(*C*) *Clothing.*

(*D*) *Fuel.*

(*E*) *Marriage.*

(*F*) *Festivals.*

(*G*) *Miscellaneous.*

(1) Dhoby or soap.

(2) Barber.

(3) Travelling.

(4) Medical fees and medicines.

(5) Religious observances.

(6) Amusements.

(7) Provident Fund and other compulsory savings.

(8) Payments of debts.

(9) Remittances to dependents residing elsewhere.

(*H*) *Others.*

Total.

49. (*A*) Has the Household secured during the last five years?

(1) Better irrigation facilities.

(2) Better types of cattle.

(3) Better seeds.

(4) Better implements.

(5) Better manure.

(6) More land for cultivation.

(7) Use of Pesticides.

(8) Improved methods of cultivation like Japanese method.

(9) Land improvement measures like land reclamation, soil conservation and consolidation.

(*B*) Have you received demonstration in improved agricultural practices?

(*C*) Have you participated in activities of Community Project by contribution of land, labour, cash or material?

50. *Prosperity Index*—

(1) Have you cleared any debt which existed prior to ten years from the income of the household?

(2) If yes, specify the amount so cleared.

(3) During the last ten years—

(*a*) Have you acquired any property?

(*b*) Have you made any savings in cash or in the shape of ornaments, etc.?

(*c*) Have you invested capital in any new undertaking or building?

(*d*) Have you opened a voluntary account in any Post Office Savings Bank or any other bank?

(*e*) Have you invested in N.S.C. or prize bonds or other forms of Rural Saving campaigns ?

(*f*) Are you a member of any chit fund or other indigenous funds except where it is wholly from any debt incurred for the purpose and/or the proceeds of any sale of property ?

51. *Extra-curricular Activities*—

Has any member or members of this household—

(*a*) Worked for social uplift.

(*b*) Taken active part in politics.

(*c*) Joined any co-operative society.

(*d*) Joined any club, library, dramatic party or other cultural organisation in the village.

SOCIAL DISABILITIES

52. (*A*) Do you have free access to—

(1) Shop, hotel or restaurant.

(2) Temple or place of worship.

(3) Any other place of public resort.

(*B*) Do the following render you their services—

(1) Brahmin priest.

(2) Barber.

(3) Washerman.

(4) Any other village servant.

(*C*) Are you avoided by Caste Hindus in regard to—

(1) Touch.

(2) Serving cooked food

(3) Serving water.

APPENDIX II

CENSUS 1961 — SOCIO ECONOMIC SURVEY

Village Schedule

Name of Police Station/Taluk : Name of District :

Name of village : L.C. No. of village :

Area of the village : No. of Households

What is the religion which majority of the villagers profess ?

Name the caste to which the majority of the villagers belong :

---

1. Topography of the village :

   (*a*) Is the village situated on a plain/on an undulating surface/on a plateau/on a hillock/or at the bottom of a depression ?

   (*b*) The system of grouping of houses—average distance between two clusters of houses—reasons for such grouping *e.g.*, whether on account of the nature of the surface of land or on account of the social customs.

   (*c*) Internal roads — Tanks — Village common — any stream or other extensive source of water — proximity or otherwise of any jungle — Approximate number of shade-bearing trees and how they are arranged.

2. What is the local legend about the village ?

3. Detailed description of average house of the members of each Caste/Tribe, religious group, occupational group in the village.

4. Name and distance of Hat or Hats to which surplus produce of the village is taken for sale.

5. Name and distance of the nearest railway station and bus route.

6. Distance by road from Thana and sub-division headquarters.

7. (*a*) Distance of the Post Office from the village.

   (*b*) Distance of the Telegraph Office from the village.

   (*c*) Can money be sent through that Post Office?

8. Religious practice followed by members of each Caste, Tribe and religious group in the village. The description of the religious practice in each case should begin with the name or names under which the Supreme Being is known and then proceed from ceremonies that might be observed in respect of a person from sometime before he is born and end with the funeral rites after his death.

9. Give details of places of common religious worship, if any.

10. Describe community festivals, if held in the village.

11. Dress commonly worn by the villagers with special reference to peculiarities on account of Caste, Tribe or religious sanction or economic status.

12. Number and types of schools in the village.

13. Describe Social Recreation Centres, if any.

14. State of Co-operative movement in the village. (Number and names of Co-operatives.)

15-A. Details of crime statistics for the past ten years.

Year	*Place of crime*	*No. and nature of crime*	*Remarks*

15-B. Prohibition Offences :—

Year	*Place of crime*	*Number*	*Remarks*

16. Details of births and deaths for the last ten years.

Year	Month	Births		Deaths		Natural increase	
		Males	Females	Males	Females	Males	Females

A brief note on the cause of death.

17. Details of village lands classified by crops:

Year	Name of crop	Extent of land

18. Total population of the village in 1931, 1941, 1951, and 1961.
19. Is the village electrified?
20. School statistics in detail.
21. What are the common diseases in the village?
22. Give your impressions of cleanliness.
23. Drainage and sanitary facilities—A note.
24. What is the source of drinking water?
25. Is outbreak of epidemic frequent and what are the preventive and curative efforts taken to combat them?
26. Is there a Primary Health Centre, or Maternity ward? Which is the nearest hospital?
27. Is widow remarriage allowed by different castes?
28. What are the sources of irrigation in the village? Give number and types and brief note thereon including the number of pumpsets.
29. Give the number of temples/mosques/churches in the village.
30. If there is any Co-operative Society in the village, give a detailed note on it.
31. Total livestock in the village as per the 1956 Census and the present position.
32. Is there a Key Village Centre in the village? If not, which is the nearest Veterinary Hospital?
33. Is there a Cattle Pound in the village?
34. Do the villagers tatoo their bodies?
35. Do they favour female education?
36. Are there any ancient monuments in the village? If yes, give a note on them.
37. Give the current proverbs in the village?
38. Give a note on the Panchayat?

Village leaders, Members of Panchayat, Priests and other office bearers

I	II								III
Name of organisation	Members								Remarks
	Name	Caste	Occupation	Age	Since when holding the office	How gained position	Remuneration, if any	Other offices held inside or outside the village	
Statutory Panchayat									
Caste Panchayat (Name of Caste)									
Other leaders									
Members of Board of Directors of Co-operative Society									

Village disputes referred to different authorities last year

I	II			III	IV	V	VI
Nature of adjudicating authority	Leading members of each disputant party			Nature of dispute	Decision of the adjudicating authority	Nature of sanction	REMARKS: (Whether the decision was enforced, whether there is preference for adjudication by particular type of authority in particular type of case, place of trial etc.)
	Caste Panchayat	Name	Caste/Tribe				
Caste Panchayat							
Informal Panchayat							
Statutory Village Panchayat							
Court							
Others (Specify)							

Cultural life of the village

I	II	III			IV					V	VI	VII
Name of clubs, libraries, drama parties or other cultural organisations in the village	When established	Rough proportion of members belonging to			Office bearers					Brief notes on basis of membership (subscription signing of pledge etc.)	Brief note on objective of the organisation	Brief note on activities of the organisation
		Different castes	Different occupation groups	Age	Name	Caste	Occupation	Age	Education			

Recreational and artistic activities enjoyed by the villagers

I	II	III	IV	V	VI	VII		VIII	IX
Type of activity	*Brief Description	Where room placed (If outside, the village, name and distance of the place)	Frequency & duration (specify whether daily, monthly, seasonal etc.)	Extent of active participation of people of the main castes & communities in performance (Many, few, some)	Extent of participation of people of the main castes or communities as audience (many, few, some)	If activity is in village, do visitors from other village participate?		What agency sponsors, promotes or finances	Who trains players etc. (His name, address, caste, occupation)
						Approximate No.	Role player, audience otherwise		
1. Sports and Games									
2. Drama, Music, Dancing etc.									
3. Cinemas									
4. Films trip, Puppet show, etc.									
5. Fairs									
6. Festivals									
7. Other entertainments									

*Indicate nature and reason of celebration

APPENDIX III

Glossary of Local terms

	Local Terms		English Equivalents
1.	Adi	...	Tamil month corresponding to July-August
2.	Appalam	...	A kind of thin cake made of gram flour
3.	Arai Samba, Arupatham kodai	...	Strains of paddy
4.	Arasu	...	Portia tree (*Ficus religiosa*)
5.	Avani	...	Tamil month equivalent to August-September
6.	Avaram	...	A plant (*Cassia Auriculata*)
7.	Battar	...	A devotee - Adherent of a religious system
8.	Bilva	...	A sacred tree (*Gralieva religiosa*)
9.	Biriyani	...	A preparation of rice mixed with meat
10.	Cheri	...	The segregated settlement of the inferior caste
11.	Chithirai festival	...	A festival conducted in April, the first month in the Hindu year
12.	Deeparadanai	...	Waving of lighted lamp before the deity
13.	Dosai	...	A delicacy made out of rice
14.	Iddly	...	Steamed rice cake
15.	Jathagam	...	Horoscope
16.	Kalam	...	Time, season
17.	Kalani	...	A corn field
18.	Kalappai	...	A plough
19.	Kandankathiri	...	A plant-wild brinjal
20.	Kandasari	...	Crude sugar
21.	Kanganam	...	Saffron coloured wrist thread worn during festivals
22.	Kappukattuthal	...	A wrist cord worn by a votary or a priest, before any festival or by a bridegroom, before marriage rituals
23.	Karkalam	...	Rainy season
24.	Karthigai	...	A Tamil month (November and December)
25.	Kendai	...	The carp fish (*cyprinus fimbriatus*)

Local Terms		*English Equivalents*
26. Kodi	...	Creeper
27. Kodukkapuli	...	Manila tamarind (*Pithe colobium dulace*)
28. Kolinji	...	Trees or plants, such as figs etc., which have their flowers in the receptacles without blossoming
29. Koppu	...	An ornament worn by women on the upper part of the ear
30. Kovaikodi	...	Creeper (*i.e.*) a climbing plant noted for its red edible fruit to which the lips are compared in poetry
31. Kuthiru	...	An earthen bin for storing grains
32. Lolakku	...	A suspending ear-ornament
33. Marakkal	...	An indigenous measure equivalent to eight litres
34. Melwaram	...	The Government or land lord's share of the produce
35. Milagu Samba	...	A fine sort of rice
36. Nalangu	...	Ceremony performed to ward off the effects of evil eyes
37. Nattan	...	Head of the Nadu
38. Nattanmaikkaran	...	Caste Panchayat leader
39. Onnappu	...	Ear ornament
40. Pallaiyadu	...	A sheep or goat
41. Pallanguzhi	...	Indigenous indoor game played by women
42. Pirandai	...	The medicinal shrub (*Vivis quandran gularia*)
43. Ponnankanni	...	An edible plant, bearing a gold coloured flowe (*Illecebrum Sessible*)
44. Poonul	...	Sacred thread worn cross-wise on the shoulders b caste Hindus like Brahmins
45. Ruthu Sasthiram	...	Horoscope of a girl cast at the time of puberty
46. Sani	...	The planet Saturn, considered to be of malignan influence
47. Santhanakudam	...	A pot full of sandal solution carried in processio during a festival by local Muslims
48. Sembu	...	A drinking vessel
49. Senkar	...	A kind of paddy
50. Seemai karuveli	...	A tree (*Acacia Arabica*)

Local Terms		English Equivalents
51. Seer	...	Customary gifts given to the newly wedded couple by the bride's parents
52. Seppu kudam	...	A copper or brass water pot
53. Sirumani	...	A variety of paddy
54. Sozhi	...	A small conch shell
55. Sraddha	...	Annual death ceremony
56. Sthalapuranam	...	History and legendary, mythology of the holy place or a sacred shrine
57. Taram	...	Quality
58. Thai	...	Tamil month corresponding to January-February
59. Thai Pongal	...	Harvest Festival in the Tamil month of Thai
60. Thali	...	Marriage badge tied around the neck of the bride during wedding
61. Tharbai	...	A sacrificial grass
62. Thecha	...	A bronze vessel used for storing water
63. Thodu	...	A stone studded ear ornament
64. Thulasi	...	A holy basil-herb (*Ocymum Sanctum*)
65. Vaidyan	...	Country doctor
66. Veliparuthi	...	A medicinal plant (*Daemia extensa*)
67. Velladu	...	A goat
68. Vellaikkar	...	Variety of rice
69. Vettiyan	...	The village menial
70. Waram	...	A kind of agricultural tenancy

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